# AS MODERN WRITERS SEE JESUS

ADELAIDE T. CASE

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# AS MODERN WRITERS SEE JESUS

*A Descriptive Bibliography of Books About Jesus*

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# FOREWORD

Many of us are convinced that the essential task of religious education is to make Jesus of Nazareth available for the students of our generation; to make it possible for children and young people in the modern world to share, as moderns, in the experience of Jesus, and to relate that shared experience to the problems of modern life.

For the teacher embarked on such an enterprise there are many more resources than most teachers know how to find. The results of long and patient study of literary and historical origins are now summarized in inexpensive volumes that are both reliable and readable; they enable us to see Jesus as he actually was — a historic figure of convincing reality. New translations of the records give fresh meaning to familiar passages. Text-books for various groups have been prepared, some of them using new methods and helping us to be as thoroughly intelligent in teaching young people about Jesus as we would seek to be in any other educational effort. A mass of interpretative material — essays, modern "lives," poetry, drama, pictures — enriches

our appreciation and suggests new values in Jesus' life as we see it through the eyes of many different people of various temperaments and needs.

But such resources are not within easy reach of most teachers. Very few public libraries and bookstores keep a well-selected supply of religious literature. Parish libraries are meagerly stocked, sometimes almost exclusively with volumes bequeathed by a past generation. Such popular material as is readily available has usually little or no value.

On the other hand, many teachers, parents, librarians, and parish committees would be glad to buy books if they could have some assistance in their selection. This list is offered to them as a guide to modern writings on the life of Christ. Perhaps it will be useful also in helping "the general reader" to direct his reading wisely. With a few exceptions, all the books included here have been written within the last ten years. The plan has been to review recent books that have been widely read and also recent books of real worth, whether or not they are widely known. For convenience, the books mentioned have been roughly classified under headings,[1] but such classifications are difficult to make and in

[1] In the index (p. 121 ff.) they are listed under both title and author.

many cases they overlap considerably. The teacher, for instance, who is looking for curriculum material for a high school group will not want to confine his search to the books listed under Courses of Study.

The price of each book is indicated. It can not be guaranteed to remain at the same figure. As this list is written for American readers, the name of the American publisher is given if a book, although written in England, is also published, or imported, in the United States.

In preparing this guide I have had very much in mind the former students in my courses on the Use of the New Testament, who are now widely scattered in many countries; and if I were making a dedication I should like to have it express to them my grateful appreciation of our comradeship together.

ADELAIDE TEAGUE CASE

New York City
April, 1927

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## 1. THE RECORDS THEMSELVES[1]

*The Bible: The King James or Authorized Version.*[2] Translated in 1604-1611. New York, Nelson, and Oxford University Press. From about 50c. up.

The version of the Bible on which most of us were brought up. Unexcelled as literature. Less accurate than the translations made by modern scholars and containing many words now obsolete.

*The Bible: The American Revised or Standard Version.* New York, Nelson. Final revision, 1901. From about 75c. up.

The text is arranged in paragraphs according to the meaning of the context. The divisions between poetry and prose are indicated. Valuable manuscripts have been discovered since the translation of the Authorized Version. Because of their use, this version is more accurate — although it is less beautiful — than the King James Bible.

[1] For further information on various versions, see the bibliography, *Spectacles for Bible Readers*, by Nash, Wood and Clark (published by Wright and Potter, Boston), which has been used in preparing this section.

[2] The books in this section are listed chronologically in the order of their first appearance.

*The New Testament in Modern Speech: an idiomatic translation into everyday English from the text of the resultant Greek Testament.* Translated by RICHARD F. WEYMOUTH. Pilgrim Press, 1902, 1924. $1.25-$5.50.

The English is more colloquial than that of Moffatt's translation. Dr. Weymouth states in his preface that his purpose is not to supplant the older versions, but "to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers." For this Weymouth's translation is perhaps better than Moffatt's because it is more startling.

*The New Testament of our Lord and Saviour Jesus Christ.* Arranged by THOMAS M. LINDSAY. Dutton, Everyman's Library, 1906. 80c., $1.60.

A convenient volume. The Authorized Version is used, with a few slight changes, but the form is modernized, with appropriate paragraphs, no verse divisions, poetry printed as poetry, and Jesus' words indented so that they stand out clearly. The books of the New Testament are arranged chronologically — according to conservative scholarship — Thessalonians appearing first and the Acts of the Apostles just after the Revelation of Saint John and just before Saint John's Gospel.

*The Modern Reader's Bible: the books of the Bible with three books of the Apocrypha presented in modern literary form.* Edited by RICHARD G. MOULTON. Macmillan, 1907. In one volume, $2.50, $4.50. In 21 volumes, 80c. and $1.50 each.

In exceedingly helpful literary form for straight-ahead reading. The English Revision is used, with some modifications. Excellent introduction and notes. The order is as follows: Bible History — Old Testament; Books of the Prophets; Bible Poetry; Bible Philosophy — the Books of Wisdom; Bible History — New Testament; New Testament Literature. The aim of the work is to enable the general reader "without obstruction of mediaeval arrangement, and with the minimum of the interruption we call annotation, to traverse the connected whole of Scripture, from end to end, to think its thoughts, to live through the spiritual evolution which has produced our modern religion."

*A Harmony of the Synoptic Gospels for Historical and Critical Study.* Edited by BURTON AND GOODSPEED. New York, Scribner, 1917. $1.60.

The American Standard Version is used, and the three Synoptic Gospels are arranged in parallel columns for study and comparison. Mark

stands in its own order; Luke also, with the exception of one passage; the selections from Matthew have been inserted where they appear to belong. The better printing and paper of this harmony make it easier to use than Sharman's similar volume. But it lacks the text of the Fourth Gospel which Dr. Sharman has included.

*Records of the Life of Jesus.* Edited by Henry B. Sharman. New York, Association Press, 1917, 1921. $2.50.

An arrangement of the text of the Synoptic Gospels in three parallel columns. Substantially a harmony. Each Gospel appears consecutively in its own order. At the same time, by the use of italics and footnotes, all parallels and related material are indicated on every page. This makes it possible to use the book as a basis either for a continuous study of one Gospel or for a comparative study of the life of Jesus in the Synoptics. The Record of John is printed separately, with marginal references to related material in the Synoptic harmony.

*The Shorter Bible: the New Testament.* Translated and arranged by Charles Foster Kent. New York, Scribner, 1918. $1.25.

A straightforward translation in simple English, arranged and combined in the following

order: first, a running narrative of the life of Jesus from the Synoptics; next, the Teachings of Jesus; then follow The Acts of the Apostles, Paul's Letters, Later Writings; and finally, Saint John's Gospel. Dr. Kent's narrative style is much more pleasing than his expository style.

*The Shorter Bible: the Old Testament* is published at $2.00.

*The Children's Bible: selections from the Old and New Testaments.* Translated and arranged by HENRY A. SHERMAN and CHARLES FOSTER KENT. New York, Scribner, 1922. $1.75, $3.50.

A large and handsome volume (the $3.50 edition) with good print and many illustrations, some of them colored. The English is clear but not beautiful. The basis on which the material has been selected for children is not clear.

*The New Testament: a new translation.* Translated by JAMES MOFFATT, 1922. New York, Association Press and Doran, 60c.-$4.00. Also published by Doran with the King James Version in parallel columns, $4.00, $6.00.

A translation — and to some extent a modernization — of the New Testament in clear and direct modern English. The favorite translation

among American young people of the present day.

The whole Bible has now been translated by Dr. Moffatt and may be secured in one volume, $3.50, $5.00, $6.00, $7.50, $10.00.

*The New Testament: an American translation.* Translated by Edgar J. Goodspeed. University of Chicago Press, 1923. $1.00-$4.50.

The English of this translation is much less dignified than that of Moffatt's or Weymouth's translations, but it does sound more familiar to our American ears. It is the Gospel in our own vernacular. The work of a scholar who seeks to produce a version which shares the spirit of the original documents, which were written in "the common language of everyday life."

*The Older Children's Bible.* New York, Macmillan, 1925. $1.50.

Prepared by a committee in Cambridge, England, for use in the instruction of children from seven to eleven years old. The King James Version is presented, with a few slight changes. Excellent print. The arrangement is most interesting. The life of Jesus comes first. Part I is The Story of the Lord Jesus; Part II, The Story of His People (early stories from the Old Testament,

through the period of the monarchy); Part III, The Song Book of the Lord Jesus (some Psalms, Isaiah, the Song of the Holy Children).

*The Little Children's Bible.* New York, Macmillan, 1925. 90c.

A companion volume to The Older Children's Bible. Prepared for children from five to seven. Large print. Centered around Jesus and arranged as follows: I, The Stories of Christmas; II, Stories That Jesus Would Learn from His Mother; III, The Baptism; IV, Stories Told by Jesus; V, The Death and Resurrection of Jesus; VI, God the Father and His World (the early nature stories); VII, The New Home and the New Earth. The passages are apparently chosen for their simple narrative quality.

This is the best Bible for most children up to nine or ten. What a pity that it is declared to be for "little children"!

## II. LIVES OF JESUS

AUSTIN, MARY. *A Small Town Man.* New York, Harper, 1925. 230 pp. $2.00.

This life of Jesus is included, with five others, in the list of recommended books on Jesus published by the American Library Association in their series of pamphlets on *Reading for a Purpose.* Its point of view represents a reaction away from conceptions of Jesus as a divine Saviour on the one hand and as a social reformer on the other hand. Here he is preeminently the man of mystic vision, constantly communing with nature and with his own heart — a prophet "of the inner illumination." The treatment of the resurrection is unusual; the explanation is accepted that Jesus swooned on the cross and later revived in the tomb.

BARTON, BRUCE. *The Man Nobody Knows — a discovery of the real Jesus.* Indianapolis, Bobbs-Merrill, 1924. 220 pp. $2.50.

It is easy to pass this book by with a sneer. Bruce Barton is an advertising man and he has written a "success story" of Jesus, the "executive," the "founder of modern business," who

knew "the principles of modern salesmanship" and whose "twenty-four-hour schedule bristles with front-page news." The narrative is jumbled and open to question at many points, certainly in doubtful taste and lacking in moral discrimination. The picture of Jesus that it gives is essentially a false picture. But the teacher who is keen to relate the character and teachings of Jesus to present problems should not fail to read this account for its obvious sincerity, its attractive journalistic style, and especially for its use of modern parallels and paraphrases. The best parts of the book are Chapter II, The Outdoor Man (pp. 32-56), and the last chapter, the Master (pp. 193-220).

BARTON, GEORGE A. *Jesus of Nazareth: a biography.* New York, Macmillan, 1922. 396 pp. $1.75.

A life of Jesus in sixty-three short chapters in the "Great Leaders Series." Intended for general reading or as a text-book for high school students.

Although the chronology of the Synoptics is followed, all four Gospels are used, and there are interesting accounts of some of the incidents — for example, the wedding feast at Cana — found only in St. John's Gospel.

Dr. Barton's purpose is to construct a straight-

forward life of Jesus in its Palestinian setting, making available to the general reader the most important results of recent criticism. His position is that of a moderate liberal. On several disputed points, such as the Feeding of the Five Thousand, various different explanations are sympathetically presented.

The outstanding characteristic of this biography is the vivid realism of its background in the scenery and customs of the East. Dr. Barton's intimate knowledge of Palestine has enabled him to clarify several obscure points and to present a life of Jesus which has an unusually pictorial quality. The reconstruction of Jesus' infancy and boyhood (Chapters X-XV, pp. 67-116) will be found most valuable, as will also the presentation of general information — on texts, geography, religious and social conditions, dates, etc. — in Book I (Chapters I-IV, pp. 3-54). Note the reconstruction of the events of each day of Holy Week. The Resurrection is given inadequate treatment — in three pages. No index is included.

Bosworth, Edward Increase. *The Life and Teachings of Jesus — according to the first three Gospels.* New York, Macmillan, 1925. 424 pp. $1.75.

A life of Jesus, written for college students and "all of similar outlook on life," which teach-

ers will find valuable as a text-book, for reference, and for their own reading.

In many ways Dr. Bosworth's *Life* and Dr. Barton's *Jesus of Nazareth* supplement each other. The strongest element in this biography is not the placing of the historic incidents in their true background but the presentation of the teachings of Jesus (especially in Chapters XV-XVIII, pp. 149-197), the descriptions of the Messianic idea in Jewish life (Chapter IV, pp. 38-48), and the account of the gradual development in Jesus' own mind of his Messianic consciousness (pp. 222-261, 300-307, 329, 330).

Dr. Bosworth defines *faith* as "the reaching out of the soul to work with the unseen energy of God in goodwill and at any cost for the common good" (p. 128); and *love* as "the warm, active desire to see a person become all that his nature indicates he ought to be, and to work with him as far as it is feasible to do so, in every good purpose to which he sets his will" (p. 154). The essential character of the *Kingdom of God* is that it shall be an "everlasting ethical success" (p. 406) through "the producing of a wise, honest, and friendly race of men" (p. 154). These definitions are central in his conception of the purpose of Jesus' life.

While Dr. Bosworth's general position seems to

be essentially that of Dr. Barton, he frequently avoids the discussion of disputed points. His presentation of the Temptation and of the Death and Resurrection are especially valuable. The book includes a useful index.

Forbush, William Byron. *Life of Jesus for Young People.* New York, Scribner, 1917. 221 pp. $1.20, $2.50.

This is an attractive volume. It is full of well-chosen illustrations, some of them colored. In it the life of Jesus is told with admirable directness, incidents being drawn from all the four Gospels. The author's point of view is that of a liberal minded teacher who knows boys and girls, not that of a New Testament scholar. The reader misses, it is true, the more thorough treatment in Barton's and Bosworth's books; for example, Jesus' spiritual inheritance as a Jew is not sufficiently emphasized, nor his rich inner life of mental struggle and dependence upon God. To balance this loss, however, there is gain the greater simplicity and sense of movement found in this presentation.

Headlam, A. C. *The Life and Teachings of Jesus the Christ.* New York, Oxford University Press, 1923. 336 pp. $4.50.

This book never displays the narrow and rather contentious spirit that marks Dr. Headlam's

Harvard lectures on *Jesus Christ in History and Faith.* Probably the Bishop expected the British students to whom these lectures were delivered to be more sympathetic than Harvard men (corrupted it might be by Kirsopp Lake!), or if they differed from him to be on the conservative side.

Undoubtedly this will be an important life of Jesus for many years to come. It is moderate in its point of view, not reactionary. The arrangement is excellent and the wise use of a scholar's resources constantly apparent. It is a monument of New Testament scholarship in what Dr. Headlam calls, "the profound peace of Victorian Engand." It reflects nothing whatever of the ideals struggling against that peace and nothing of the agony of spirit which has come into the religious world since the war. Of the eight long chapters the most interesting are — Chapter II, The Education of Jesus, Chapter III, John the Baptist, and Chapter VI, The Kingdom of God.

HUNTING, HAROLD B. *A Life of Christ for Young People.* New York, Minton, Balch & Co., 1924. 182 pp. $2.00.

The story of Jesus' life related not chronologically but topically, with emphasis on his human relationships. Some of the chapter headings

are — Jesus and his Home, Jesus and his Vocation, Jesus and Social Outcasts, Jesus and his Co-workers.

An interesting plan but not very well carried out. The book is rather too homiletic in tone, lacks dramatic unity, and is occasionally misleading. Its chapters might, however, be very useful as the basis of talks — not for reading — in a series of worship services for boys and girls. It might serve, too, as background material for group discussions. It is an attempt to meet a real need to which it calls attention — the need to interpret for young people the life of Jesus as an adventure in human fellowship.

Klausner, Joseph. *Jesus of Nazareth: his life, times, and teaching.* New York, Macmillan, 1925. 434 pp. $4.50.

The relation of Jesus to Judaism is the central theme of this remarkable book, which has aroused immense interest and not a little antagonism in both Jewish and Christian circles.

Written in modern English by a Jewish scholar and ardent nationalist (translated into English by one of the canons of the Anglican cathedral in Jerusalem), the work is divided into eight "books" dealing with (1) the sources, (2) the period, (3) the early life of Jesus, (4) the beginning of Jesus' ministry, (5) Jesus as the

Messiah, (6) Jesus in Jerusalem, (7) the trial and crucifixion of Jesus, (8) the teaching of Jesus.

Although Dr. Klausner is quite at home in New Testament criticism, he is somewhat arbitrary and inconsistent in his distinction between historical and legendary material in the Gospel records and also at times in treating other records to which he refers. His many references to Hebrew writings of various periods are, however, enormously valuable. In the chapter on The Study of Jesus (pp. 71-124), he includes in his historical survey of important books a most informing account of "the complete works written in recent times by Jewish scholars concerning Jesus."

The entire section on the events of Jesus' life is full of new and interesting suggestions for the church-school teacher at work. The chapters on the childhood and youth (pp. 229-238); Jesus' early ministry, taking up parables and miracles (pp. 259-272); the trial and crucifixion (pp. 339-355) — all these should be specially mentioned. Probably the best available account of the religious parties of Jesus' time is found in the chapter on Religious and Intellectual Conditions (pp. 183-228).

By far the most significant part of the whole

volume is the last "book" on the Teachings of Jesus. Here Dr. Klausner gives us his own estimate of Jesus' character and work. A short summary of the argument will be worth while if it leads to a reading of the entire section. The Christian movement, Dr. Klausner asserts, was made possible by continued foreign persecutions, culminating in the tyranny at the time of the Second Temple, and the consequent weakening of Jewish national morale. This national weakness gave rise on the one hand to violent and ill-considered revolts, like that of Simon the Zealot, and on the other hand, to pietistic dreamings of despair. Jesus represents both these extremes of Judaism. Very early in his career he probably considered leading a political movement and he never lost his extreme — even chauvinistic — nationalism. Later he devoted himself to an otherworldly dream. His life, however, continued to reveal contradictory elements which lent much to his extraordinary personal charm. Believing himself to be the Messiah and expecting the early coming of a Messianic kingdom, his practical teachings amounted to an "interim ethic," of great spiritual value for the individual but useless for a continuing social community. The teachings of Jesus are neither a contradiction nor a fulfillment of the teachings of Juda-

ism, but a distortion of Judaism through over-emphasis on certain of its extreme tendencies.

Jesus' idea of God was, according to Klausner, far too individualistic. "However lofty a conception it may represent for the *individual* moral conscience, it stands for ruin and catastrophe for the *general* conscience for which 'Weltgeschichte ist Weltgericht,' and such an idea of God Judaism could by no means accept."

Jesus' teachings are said to involve the renunciation rather than the sanctification of material civilization. "This teaching [the choice of the spiritual and ignoring of the material things] Jesus had imbibed from the breast of Prophetic and, to a certain extent, Pharisaic Judaism; yet it became, on the one hand, the negation of everything that vitalized Judaism; and, on the other hand, it brought Judaism to such an extreme that it became, in a sense, *non-Judaism.* Hence, the strange sight: Judaism brought forth Christianity in its first form (the teaching of Jesus), but it thrust aside its daughter when it saw that she would slay her mother with a deadly kiss."

Jesus was, then, too spiritual and too personal for the nationalistic ideals of Judaism.

Moffatt, James. *Everyman's Life of Jesus: a narrative in the words of the four Gospels.* New York, Doran, 1925. 242 pp. Cloth, $1.50; leather, $2.50.

The best of the various attempts to weave together selections from the Gospels into a continuous life of Jesus. Dr. Moffatt has used his own translation, and before each of the eighteen chapters in which the material is arranged, he has prefixed a short explanatory comment of such a character as to make the Biblical narrative more intelligible and vivid. A splendid book for individual reading, Bible classes, and teachers' reference. Every church-school teacher, whether or not she is teaching the life of Christ, might well be required to read this little volume and pass a test on it.

Murry, J. Middleton. *Jesus — Man of Genius.* New York, Harper, 1926. 373 pp. $2.50.

This book is a great and convincing act of the imagination. Its author, Middleton Murry, an eminent English editor, critic and novelist, has written the first modern life of Jesus with structural as well as dramatic unity. He is familiar with the outlines of New Testament criticism, and discriminating in his use of the documents. His interest, however, is not primarily historical, propagandist, or pedagogical;

it is primarily artistic. He says of his narrative that it "purports to be no more than a credible imaginative construction from a mass of strictly irreconcilable data."

Jesus came as a sinner to be baptized by John. And at the time of his baptism he had a profound and transforming experience of union with God. "Then Jesus knew that the God whom he sought existed and that he and the God whom he had sought were one. Yet more than one, two in an ineffable relation of unity, so complete and so peaceful, so beyond all that the intellect could comprehend of union between two, that there was but one human relation that would not wholly betray the truth, Father and Son. The Son had found his Father, and the Father his Son. 'For this my son was dead and is alive; he was lost and is found.' "

With no thought that this experience was peculiar to himself Jesus went forth joyfully to share it with others. All men were to know themselves as sons of God. The kingdom of God was indeed expected to come in external triumph according to Jewish hope; but it was essentially the family of the sons of God, and for the sons of God it had already been inaugurated.

What was actually the content of this inner experience of sonship that Jesus sought to share?

We are left a little vague about it. It is "ineffable" — a word that occurs again and again in these pages. But this we are told: "To be reborn was to know God as Father with the same immediate knowledge that Jesus had achieved. But what was it — to know God as Father? . . . Fundamentally, it was an act of profound obeisance to the apprehended wonder and beauty of the universe — a sudden and forever incontrovertible seeing that all things have their place and purpose in a great harmony."

Jesus was disappointed in his great desire. He was unable to communicate his experience to his fellowmen. Loneliness fell upon him. The son of God sought in vain for earthly brothers. He was thus forced to the conviction that his sonship was unique; and conscious of this unique experience he came to accept as his destiny the fulfillment of Messianic prophecy.

The Transfiguration was the climax of his life. "As the only Son, he praised his Father that his message had been refused. Yet at the last, always at the same last with this man, the impulse of his unconquerable love conquers all. . . . Everything was changed for him when he came down from the mountain, but this will never change. This more than all things else had made him what he was; and this had changed the joy-

ful preacher of glad news, teacher of wonderful wisdom, into the stern and sorrowful man of destiny. Even his face was changed. The few glimpses we get of it henceforward are of the face of a transfigured man."

With the assistance of Judas — and this violence done to the records does seriously mar Mr. Murry's book — Jesus puts himself into the hands of his enemies, fully conscious that he must hang upon the cross but expecting not death but a Messianic ascension as the culmination of his sacrifice. "He was to go to the very verge of death; he was to be taken up and set down upon the right hand of God; there he would remain until the moment came for his advent upon earth to judge both the quick and the dead and to establish the Kingdom of God."

Upon the cross "he was waiting and waiting for the ineffable moment when he should be lifted up into the bosom of God, the Father, whom he had found and whom he had served as a son to the bitter and glorious end.

"He waited, while his mortal life narrowed to a tiny spark; and nothing came.

"Then he uttered all that he was in one great despairing cry:

" 'Eloi, Eloi, lama sabachthani? My God, my God, why hast thou forsaken me?' "

Mr. Murry does not attempt to disentangle the accounts of the Resurrection. He believes however in the historical reality of Simon Peter's experience of the continued existence of Jesus. "It was real and it was decisive; as Paul's also was real and decisive."

"The spiritual body of Jesus exists and is immortal. Some make their life-giving contact with it through the Eucharist; for others that contact is impossible. But they, through the effort of making the earthly life of Jesus real to themselves, find their souls possessed by love and veneration for the Prince of men. A fount of living water is unsealed to them."

Thus Middleton Murry interprets one of the greatest figures in history. Looking upon the man Jesus, he finds him not the God-man of Christian dogma, but rather the divine man, the "man-God" of the future. He seems to feel himself that this distinction breaks down, for he says:

"The old ways of approach to that life-giving stream are closed to many modern men. For these I write. We have to know him after the flesh. There is no other way. But to know him after the flesh is to know him after the spirit: for we shall find that he was, in very truth, the ineffable Word made Flesh."

PAPINI, GIOVANNI. *Life of Christ,* translated by Dorothy Canfield Fisher. New York, Harcourt Brace, 1923. 416 pp. $1.50, $3.50; leather, $10.00.

It is depressing to reflect upon the effect of this book upon many thousands of American readers! Multitudes of people have bought it and have read it. It has been preached about and proclaimed as "a world classic," "our only modern Christ," "next to the Bible in a Christian's library," and so forth. In reality, it is a caricature of the Jesus of the Gospels and a most untrue and un-Christlike attack upon the Jewish people. It is a violent book, full of passionate enthusiasm and invective; and therein no doubt lies much of its attractive power. One is reminded of modern religious moving-pictures, very melodramatic, where the brutal and catastrophic elements are "played up" for the audience; or of a revivalist meeting of the good old type.

The wholesome results of critical study which have done so much to reveal Jesus as a historical figure of living significance are not altogether unknown to Papini — they are despised. "These Voltairian vermin," is the way he speaks of the older school of critics. Modern critics who believe the Resurrection to have been a spiritual appearance are "cowardly souls" who "cut them-

selves off from true life"; "the second birth in the spirit will not be granted to those who reject life, but an appalling and inevitable resurrection will be granted to them on the last day."

The description of the suffering and death of Jesus is horrible (it is thoroughly dangerous for children) and suggests the "morbid relish for crucifixions" which Papini imputes to the Jews — quite forgetting that they themselves never used this form of punishment. The painful diatribes against the Jewish race are largely in this section of the book; they are called "Pharisaical vipers," "a den of werewolves" (the sanhedrin), "butchers of the Most High."

The following are some of the curious interpretations of Jesus that we are given. No wonder that so many good Christian people have such confused notions about him!

"Jesus, whom no one called Father, was drawn to children as to sinners. Lover of the absolute, He loved only extremes. Complete innocence and complete downfall were for him pledges of salvation."

"Jesus was never willing to touch a coin with his hand. . . . To him who scorned nothing, money was disgusting. . . . Jesus never needed to give back any money because he never possessed any."

"The prayer to the Father [in the Garden] was at the instigation of Satan, was a beginning of cowardice. . . . But all that faith and revelation tell us of his divinity rises up against the idea that he can ever have been subjected to temptation."

The best way to have an idea of Pilate is, we are told, to "make a mental picture of an English viceroy of India, a subscriber to *The Times,* a reader of John Stuart Mill and Shaw — with Byron and Swinburne on his bookshelves —" who looks upon the subject people in his control "from the height of his dignity as a white man, a European, a Briton, and a Liberal."

The chief interest of this volume is a historical one. It is an important psychological document of the post-war period. Its emphasis on otherworldliness, extreme individualism, fear, horror, and submission, are characteristic of the period.

SMYTHE, JOHN PATERSON. *A People's Life of Christ.* New York, Revell, 1920. 502 pp. $1.50, $2.50.

To understand the way in which the majority of Christian people are being taught to regard the life of Jesus, one should read this successful and widely enjoyed Life. Incidents from the

four Gospels are combined in the usual manner to form a continuous story — from Christ's preexistence "before the world was" up to his ascension to "the throne of the Eternal heavens." The New Testament accounts are frequently paraphrased in the simplest language. Occasionally, the author pauses to add a verse of poetry, an illustration from his own experience, a short homily on practical piety, or a caution against the "sceptical attitude so common to-day." He accepts, and defends with the traditional arguments, the Virgin Birth, the miracles, and the physical Resurrection. "The visible event which we call the Ascension was," so he says, "his [Christ's] kindly condescension to simple human minds. . . . We naturally connect that higher life which is beyond our present comprehension with the blue heavens above or the starry heights beyond the blue. In concession to this simple thought, instead of just disappearing as at other times, he rose from the earth and a cloud received him."

Jesus was human, yes, but his divinity resided somehow in his subconscious self, "the slumbering instinct of the eternal," now and then breaking through to consciousness. To heighten the impression of his greatness a description is given of the abject misery of the pagan world into

which he came, "the poor world at its lowest, blindly groping for some uplift." No effort is made to relate his life and teachings to the religious contributions of his age, nor to separate the Jesus of Nazareth from the Saviour-God of the creeds. Although the theory of verbal inspiration is not mentioned, its influence is strong. At one point we read, "But the Bible draws a veil across, perhaps lest we should make too free with the humanity of the Son of God."

The author's purpose is to help church-going Christian folk "to rest happy and peaceful in the simple old faith." This he may accomplish. He is not morbid, like Papini. But his appeal is clearly to the credulous and uneducated.

## III. HISTORICAL, LITERARY, AND SOCIAL BACKGROUNDS

ANGUS, SAMUEL. *The Mystery-Religions and Christianity: a study in the religious background of early Christianity.* New York, Scribner, 1925. 357 pp. $3.50.

To understand the beginnings of Christianity it is not enough to make one's approach through the moral fervor and social hopes of the Jewish people, through Plato's philosophic dualism, or through the outward history of the Græco-Roman world. Perhaps the best key to the amazing success of the followers of the Crucified is found in a study of the Mystery-Religions, expressing as they did — largely in oriental symbolism — the deep-rooted cravings of an unusually religious age. And in this book by Professor Angus of St. Andrew's, Sidney, we have just the sort of authoritative, illuminating, and well-arranged treatment that has been needed.

After a brief historical introduction, Dr. Angus takes up, in Chapter II, the question, What is a Mystery-Religion? In Chapter III the three stages of a mystery are described — preparation, initiation, and blessedness. The next

two chapters discuss the reason for the attractive power of the Mystery-Religions. The defects which led to their failure are pointed out in Chapter VI. The last chapter of the book, Chapter VII, is perhaps the most interesting. Here Professor Angus suggests six outstanding merits of Christianity which serve to explain its victory over the Mystery-Religions. They are: the intolerance of Christianity; its genuine universality; the character of the Christian faith as a new religious force ("the thing that Christians called faith embraced the noëtic quality of conviction, or belief, the moral quality of steadfastness, and the religious quality of absolute trust in a person"); the Greek Bible; the fact that Christianity presented a satisfying message for the widespread sorrow of the ancient world; and finally its possession of a historic and personal center in Jesus Christ.

That the Mystery-Religions anticipated and to some measure directed the course of Christian thought is quite clear. "Above all they emphasized the perfect humanity and passion of the Deity, and suggested a fellowship of suffering as a precondition to participation in the divine victory. . . . They offered a gospel of salvation by means of union with Saviour-Gods, and a Hereafter of blessedness for initiates. As trans-social

organizations they furthered personal religion. In their general trend they made for monotheism. In their emotional triumphs they satisfied the need of exaltation and escape. By their cosmic outlook they made men comfortable in an uncomfortable universe." They were crippled, however, by many defects, chief among them the lack of moral force. "There was a universal craving in certain circles for a personal ethical ideal as a dynamic in the moral struggles of men and as a guarantee of the successful issue of those struggles and the perfectibility of human nature. . . . This need Christianity alone proved able adequately to meet in the Person of Jesus."

In connection with a study of worship the accounts of divine services and sacramental meals in the mystery cults (pp. 121 ff.) will be found useful; also the translations of some very beautiful prayers (pp. 240-244).

An extensive bibliography of modern authorities and ancient sources is included.

Case, Shirley Jackson. *The Social Origins of Christianity.* Chicago, University of Chicago Press, 1923. 263 pp. $2.50.

One of the best short accounts of the present state of New Testament criticism is found in the first chapter of this book. In it Dr. Case

describes the recent shift from "literary-historical" study, with emphasis on the documents of the New Testament, to a more definite "social-historical" point of view, with emphasis on the social setting of the New Testament — the Christian society out of which it sprang. Scholars now agree that the New Testament can be understood only if it is recognized as the product of Christianity in a gentile soil.

After this first chapter Dr. Case goes on to discuss the evolving social experience of which the early Christian movement was a part. He describes the relatively mechanized life of the Jewish community of Jesus' day. "Jesus, and probably others who went to hear John, represented a type of social attitude that had not been brought to rest by habitual religious ceremonies." Not his teachings but his method — "his direct and spontaneous procedure" — was incompatible with such an environment. The inevitable next step was the transference of the movement to the gentile world where the syncretic spirit of the age offered the only hope of its success. The chapter on The Religious Quest within Gentile Society (pp. 79-116), showing the response of Christianity to the deep-seated social needs of the community and its progressive adaptation to these needs, is especially fine. Paul's combina-

tion of enthusiastic mystical experience, ethical (as against ceremonial) moralism, and apocalyptic vision presented a necessary but quite temporary fusion of discordant elements. "Paul was too anti-Biblical and too pro-Semitic to suit the taste of the gentile Christians in Rome." Finally the movement — which began as a spontaneous expression of individual freedom within Judaism — was reconstructed into a highly developed structure with mechanical controls and authoritative norms, in a form that served the needs of Roman society and was consistent with imperial patronage.

It is almost impossible to put this book down without feeling a certain one-sidedness, which is probably inevitable in such a brief treatment. In his emphasis on the social conditioning of Christianity, Dr. Case tends to minimize its original character and distinctive influence. "The movement," he says, "had vitality and power because it was always an ongoing concern, perpetuating, to be sure, heritages of the past but also ever making new adjustments and manifesting new features in accordance with changing environments and the new demands of the varying situations." Christianity answered diverse social needs and was continually reconstructed in the process. True, and we need to be reminded

of it. But did not Christianity also *create* new social needs? We miss in this volume the force of a genuine interplay between the Christian movement and its environment.

FOWLER, HENRY THATCHER. *The History and Literature of the New Testament.* New York, Macmillan, 1925. 443 pp. $2.50.

The best general text-book on the New Testament for students of college grade. Packed with concise information but not, as is so often the case, too brief to be clear and readable. This volume, in the Religious Science and Literature Series, is a history of the life of the early Christian community — with two very helpful introductory chapters on Palestine after the Maccabean uprising — showing how the various New Testament writings originated in the experience of men and were intended to meet specific social needs. All the outstanding historical and literary questions are discussed in sufficient detail and with extraordinary lucidity, balance, and fair-mindedness. The author's obvious desire to keep his mind open for further inquiry and his always impartial attitude carry conviction upon those points where he feels that the results of scholarship are conclusive. An excellent book for reference, although the index is not so detailed as it should be.

The chapter on the Logia (XIII), the three chapters on the Synoptics (XXI-XXIII), and the chapter on the Gospel of St. John (XXVII), should be mentioned. The most attractive portions of the book are Professor Fowler's appreciation of St. Luke's Gospel (pp. 343-348), and his interpretation of the thought of the Fourth Gospel (pp. 405-414). "Christ is a manifestation of what God is; Sonship is not physical, nor exactly metaphysical, but perfect unity of understanding and purpose, likemindedness. Those who share this comprehending spirit come into the same fellowship, they too are sons."

Goguel, Maurice. *Jesus the Nazarene: myth or history?* New York, Appleton, 1926. 320 pp. $3.00.

The historical fact of Jesus' existence is generally accepted without question by American Christians. When they do hear it hinted that perhaps he never lived at all, they are sometimes much perplexed and disturbed. This book, by a French Protestant theologian, will serve to enlighten them. It discusses in detail the various theories of non-historicity that have arisen from time to time, including Monsieur Couchoud's recent presentation of Jesus as a purely mystical and spiritual figure. A search is made for historical proofs of value of the actual existence

of Jesus, and in connection with the search the origin and development of primitive Christianity are sketched with great simplicity and in sufficient detail. In general, the point of view of the work is distinctly liberal. Note particularly the treatment of the Resurrection narratives (pp. 216-241).

MOFFATT, JAMES. *The Approach to the New Testament.* London, Hodder and Stoughton, 1921. 240 pp. 8/6.

The Hibbert Lectures for 1921. A book which will be found valuable by two groups of people — those who are perplexed and disconcerted by other people's questions, and those who are themselves puzzled because they, as modern men and women, are unable to relate themselves to the Scriptures. To an extraordinary degree, these lectures restore for both groups the New Testament, with "a welcome sense of its reality."

The first chapter is a brief survey, unusually fine, under the title, *First Impressions of the New Testament.* Then, the relation of the New Testament to the Old Testament is discussed, and following that, the place of the New Testament in the Christian Church (a very useful chapter, pp. 101-123). Before taking up the history and purpose of the historical method, Dr. Moffatt gives two illustrations of *The Historical Method*

*at Work* (Chapter V )in reference first to the story of the feeding of the five thousand and then to St. Paul's argument in Galatians 4:25-5:1. This chapter will be found immensely valuable for the Bible-class teacher or supervisor of teachers who wants to demonstrate the historical approach to a New Testament passage. The last chapter, *The Limitations of the Historical Method,* sums up both the restrictions and the positive contributions of this approach. Historical research concerns itself with the genesis and structure of belief, not with its validity. It does not offer a spiritual interpretation, but it makes a spiritual interpretation possible.

Scott, Ernest F. *The First Age of Christianity.* New York, Macmillan, 1926. 238 pp. $1.50.

One of the achievements of modern times has been to make the fruits of scholarship available for ordinary men by means of the publication of readable and attractive books, each one summarizing a vast amount of information. This is among the most successful of such summaries. Within the compass of one volume which can be read in a few hours, Professor Scott presents clearly and with great felicity an account of the whole early Christian movement — exploring origins, dating records, untangling confusions,

correcting misconceptions, revealing relationships of thought, pointing out striking originalities. After two opening chapters on Historical Background and The Gospel Record, he discusses in turn the life of Jesus, the teaching of Jesus, the primitive Church, and the development of New Testament thought. The most distinctive and brilliant portions of the book are the chapters on the life of Jesus (pp. 58-89) and the last chapter on New Testament thought (pp. 175-228). In spite of necessary brevity the reader is left with no sense of haste or incompleteness or partisan bias. The main conclusions of scholarship are stated without fear or favor. Everything that must be said is said.

With the appearance of this book any excuse for the appalling ignorance of New Testament facts among otherwise intelligent Christian people is quite destroyed. It should be in parish libraries and circulated widely among parents and teachers and college students. It serves as an excellent introduction to more detailed study and also as a convenient review.

SCOTT, ERNEST F. *The New Testament To-day.* New York, Macmillan, 1921. 92 pp. 75c.

A brief discussion of the function of New Testament criticism in the modern world. Chap-

ter IV includes a brilliant summary of tendencies in contemporary thought in their relation to Christianity. "The theology of the future will," Dr. Scott believes, "start from the interpretation of Jesus as a man in history"; and the historical Jesus has been discovered for us by the critical study of the New Testament. Further, our task to-day is to bring the gospel into relation to the actual world we live in. Scholars have done us great service in revealing the New Testament as the record of how a similar task was accomplished in the first century.

Streeter, Burnett Hillman. *The Four Gospels: a study of origins.* New York, Macmillan, 1925. 622 pp. $3.50.

An indispensable book for study and reference. In this one long volume Canon Streeter presents somewhat minutely but with great pedagogical skill the results of modern scholarship bearing upon: New Testament manuscripts; the Synoptic and Johannine problems; the origin, date, and authorship of each of the four gospels. Certain significant discoveries of his own have been included. Especially useful are the following sections of the book: Chapter II, Local and Standard Texts; Chapter VII, The Fundamental Solution; Chapter IX, A Four Document Hypothesis; and all of Parts III and IV, on the Fourth Gospel

and Synoptic Origins. A diagram of the Synoptics and their sources appears on page 150. The various indices of manuscripts, subjects, proper names and Scripture references, will be found most convenient. A valuable book to use in preparing tests of Biblical knowledge. Excellent also to use in constructing a syllabus for an introductory course on the New Testament for high-school students. Some projects in historical study of the records quite within the capacity of boys and girls suggest themselves, especially in the discussion of the Synoptic problem in Part II.

## IV. INTERPRETATIONS OF JESUS IN THE LIGHT OF MODERN PROBLEMS

BERGUER, GEORGES. *Some Aspects of the Life of Jesus: from the psychological and psychoanalytic point of view* — translated by Eleanor S. Brooks and Van Wyck Brooks. New York, Harcourt Brace, 1923. 332 pp. $3.50.

Like G. Stanley Hall's much longer work, this book is an attempt to utilize some of the recent theories in the field of psychology in a new interpretation of the life of Jesus. Georges Berguer, the author, a lecturer at the University of Geneva, is a liberal Protestant, a trained theologian, and in active touch with the theories and methods of psycho-analysis. He never doubts the historical character of the life of Jesus, never makes him simply a symbolic image created by man's need, as Dr. Hall seems to do. His interest is historical and scientific, — an examination of the experiences of Jesus from the point of view of Freudian psychology.

His thesis turns on three points.

1. *The close relation between psycho-analysis and religion.* "It [the method of psycho-analysis] reveals to us in the deeply buried primitive instincts of the human animal a force which may devastate life unless, thanks to a magnificent sublimation, it serves to lead man to a path that is above nature. Now, could we not express in almost the same terms the essential conception that religion, and especially Christianity, holds in regard to human life?" (p. 23.)

2. *The life of Jesus as a gradual sublimation.* "The life of Jesus is an affirmation and a demonstration of the sublimation of the human instincts toward the divine, and in consequence an inalienable guaranty, inscribed in history, which allows us never to despair of the struggle and furnishes us with a sure foundation for it. The life of Christ thus introduces into the world new values which nothing can ever again wrest from humanity" (p. 64, *footnote*).

3. *The importance of an inward realism, "psychological truth," and the necessity of symbolism to reveal this truth.* "We shall then find that above the historical truth, the truth of facts, there is a moral and psychological truth, a truth of states of mind which can only be expressed under the cover of more or less adequate sym-

bols" (p.100). "Jesus spoke the eschatological and apocalyptical language of the Jews; but beneath the images, beneath the ancient symbolism he inaugurated a new creation of the Spirit, the meaning of which does not reveal itself through history or exegesis, but through psychology alone" (p. 200, *footnote*).

The Temptations are discussed as a moment of introversion in Christ's life (pp.151-179); the Transfiguration as a moment of affirmation involving the perfect balance of his inner forces (pp. 228-277). (One recalls Dr. Hall's suggestion that the transfiguration was a wish dream of unfulfilled desire!) The conception of the Father is identified with that of the libido. Every chapter is full of surprises and shocks. The chapter on miracles (pp. 206-227) and the two on the death and resurrection (pp. 256-297) are especially interesting. The appendix contains a charming essay on the poetry of Jesus and a bibliography of all the lives of Jesus that have appeared in modern times — in French, German, and English.

The reader will probably disagree with a great many of the explanations suggested in this book. They may seem to him fantastic and far-fetched. But they are almost sure to set him thinking along new and fruitful lines. If psychology

helps us to understand human nature, we must certainly not hesitate to use its methods in seeking to understand the human nature of Jesus.

CHESTERTON, G. K. *The Everlasting Man.* New York, Dodd Mead, 1925. 344 pp. $3.00.

This book reads like one side of a wordy and contentious argument about the universe between a widely read but unscholarly Catholic and his modern liberal friend. Chesterton is of course the Catholic, aggressively doing battle with the foes of the Church — notably higher criticism, pacifism, socialism, Christian Science, pragmatism. His thesis will not sound unfamiliar to his readers: the absurdity of the Catholic faith is a proof of its truth; its insanity, the only real mental health; its violence, the only real tranquillity. He is even more involved than usual, more fantastic and paradoxical. But he is witty, too, and occasionally strangely arresting.

The portion of the book which treats specifically of the life of Jesus (pp. 201-262) will be found both irritating and stimulating to teachers of the New Testament. Here Chesterton discusses the impressions of "an imaginary heathen human being honestly staring at the Gospel story for the first time." His contrast between the Christ of the Gospels and the Christ of the Church is particularly interesting.

Coffin, Henry Sloane. *The Portraits of Jesus Christ in the New Testament.* New York, Macmillan, 1926. 96 pp. $1.00.

President Coffin says of these chapters, which were preached as sermons at the Madison Avenue Presbyterian Church, that they are "an attempt to bring the learning of scholars to plain people." Eight "portraits" are discussed (notice the order): I, The Portrait in the Earliest Preaching; II, The Portraits in the Letters of Paul; III, The Portrait in the Gospel according to Mark; IV, The Portrait in the Gospel according to Matthew; V, The Portrait in the Gospel according to Luke; VI, The Portrait in the Epistle to the Hebrews; VII, The Portrait in the Revelation of John; VIII, The Portrait in the Gospel according to John.

A large congregation of readers will appreciate this book. It somehow contrives to be at one and the same time an extraordinarily fine introduction to the study of the New Testament, the best of "book reviews" of certain New Testament books, a series of meditations on Jesus as our Lord and Saviour, and a summons to a more vigorous Christian living in our own day. Dr. Coffin makes no attempt to harmonize these differing portraits. Each gives us a definite impression of Jesus, interpreted in a special *milieu*

and to meet a special need. Each author "was trying to present a whole Christ to his readers."

Although this was not written as a text-book, it gives definite guidance for various intellectual "projects" in the discovery of the historical Jesus back of the New Testament records. It suggests, too, the writing of new "portraits" to meet the needs of our own generation. It is not too difficult for high-school students. College undergraduates will probably find that some of their difficulties vanish before it. It is a good book to recommend to parents who want to keep in touch with the teaching in modern Church schools.

ENELOW, HYMAN G. *A Jewish View of Jesus.* Macmillan, 1920. 181 pp. Sold by Bloch Publishing Co., 26 East 22 St., New York. $1.00.

The attitude of many Christians toward Jesus is colored — however unconsciously — by the anti-Jewish spirit of the early Christian communities in which the New Testament was written, and by age-long irritation at the obstinate reluctance of Judaism to be Christianized whether by force or guile. By many Jews, on the other hand, Jesus is feared and hated as a symbol of cruel oppression, but quite unknown as an historical person. This book, by a Reform rabbi,

is a beautiful and moving appreciation of Jesus. Its special contribution lies in its convincing presentation of Jesus' own Jewishness. It emphasizes his kinship with the prophets and other spiritual reformers, his many Jewish friends, and the congeniality of his teachings with the best of Jewish thought. It minimizes the opposition to Jesus on the part of his Jewish contemporaries, and reduces their share in the crucifixion to a denunciation before Pilate by a small group.

Jesus' own originality and power are in no way lessened by this insistence that he was a true son of Israel. "Among the great and the good that the human race has produced, none has ever approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In him is combined what is best and most mysterious and most enchanting in Israel — the eternal people whose child he was. The Jew cannot help glorying in what Jesus thus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once his teaching is better known and the bane of misunderstanding is at last removed from his words and his ideal."

Groups of young people who are discussing

race relations in the United States will find this book a useful reference.

GILKEY, CHARLES WHITNEY. *Jesus and Our Generation.* Chicago, University of Chicago Press, 1925. 182 pp. $2.00.

The Barrows Lectures in India were resumed in 1924 after an interval of more than ten years. The lecturer, Dr. Gilkey of Chicago, chose as his subject *Jesus in relation to the discoveries and needs of our generation.* His interpretation is like Dr. Fosdick's, stimulating and practical rather than profound. He appeals very widely to American young people in the churches and in the Student Christian Movement, and he is also representative of them at their best — with their ready appreciation of moral worth and their impulse to be socially creative. He is not interested apparently in the philosophical implications of his point of view. Groups who are discussing the divinity of Jesus will find the treatment of this subject (pp. 76-84) a useful summary of the position of many liberals within the fellowship of orthodox Protestantism.

GLOVER, T. R. *The Jesus of History.* New York, Association Press, 1917. 225 pp. $1.50.

"When a man, then, begins to wonder about Jesus Christ in earnest, Jesus comes to be for him

a new figure." This book, by a well-known student of classical antiquity, was written for young people who have begun to wonder about Jesus Christ. It is a fascinating medley of critical comments, history, illustrative stories, words of counsel, personal experiences, and vivid characterizations. Full of references to specific New Testament passages and to life-giving words and phrases from other sources. Written with unusual charm. Church school teachers will enjoy Chapter IV, The Teacher and his Disciples (pp. 63-86.). Chapter II, Childhood and Youth, is especially useful in reconstructing the boyhood of Jesus. Other chapters discuss The Man and his Mind, The Teaching of Jesus on God, on Man, on Sin, The Choice of the Cross, Jesus in Christian Thought. A good book for group reading because it is almost sure to provoke discussion and further study.

Gore, Charles. *Belief in Christ.* New York, Scribner, 1922. 329 pp. $2.25.

This book ought to be far more generally known and read by American readers than it appears to be. It is an exceedingly able and fair-minded defense of the doctrine of the Incarnation as expressed in the historic creeds. Bishop Gore moves freely in the realm of modern criti-

cism. He is deeply saturated with the ideas of the New Testament, a courageous leader on social questions, and known to be a man of great personal holiness. There is nothing here in the narrow and contentious temper of American fundamentalism.

Bishop Gore's repeatedly expressed caution in regard to the creeds is significant in its liberal direction. Creeds are, he believes, necessary instruments of exclusion, "hedges or safeguards," but they "should be understood to direct us to the Christ of the Gospels as giving us the positive image, and to the apostolic writers as giving us the positive interpretation of His person."

The line of argument followed in the whole volume is well summarized in the last chapter. This should be read first. Early in the discussion (pp. 35 ff.), an interesting description is given of three schools of New Testament critics in the modern world — the liberal Protestant school associated with the name of Harnack; the Apocalyptic school which centers around Schweitzer; and a third school, represented by Bousset and Kirsopp Lake, for whom Jesus' revelation is unique but not necessarily final.

Bishop Gore's general position in regard to the person of Christ — quite orthodox but far more inclusive than most expressions of ortho-

doxy — is stated as follows (pp. 299, 300): "There are, in fact, three relations in which our Lord stands to us in the New Testament. There is *Christ in front of us,* who sets before us the standard of the new life — in whom we see the true meaning of manhood. That is to kindle our desire. Then there is *Christ for us* — our propitiation or atonement — winning for us, at the price of His blood-shedding, freedom from all the guilt and bondage of the past, the assurance of free forgiveness and the fresh start. Then there is *Christ in us* — our new life by the Spirit, moulding us inwardly into His likeness and conforming us to His character. And the three are one. Each is unintelligible without the others. The redeeming work of Christ lies in all together. We may dwell now on one and now on the other, but we can never really isolate one from the others without altogether distorting the meaning even of the one."

A book such as this — a really great book — should make our "modern" teachers and students stop and think. Here we have a consistent intellectual theory of Christ. It may seem alien to our experience and to our modes of thought. But what have we to substitute for it? Much negative criticism, yes; but on the positive side only very tentative reconstructions of history

and fragmentary appreciations, nothing that forms a consistent and credible whole.

HALL, G. STANLEY. *Jesus the Christ in the Light of Psychology.* New York, Appleton, 1923. 740 pp. $7.50.

For any one trained in concise thinking these seven hundred and forty pages will be difficult to read. They will appear to be a veritable welter of words — both bewildering and trivial. Such an impression is, however, largely due to unnecessary elaborations and to curious mannerisms of vocabulary and style, and would be quite unjust as a final estimate of the book.

Dr. Hall has done great service in two directions. He has summarized previous studies. He has presented an interpretation of Jesus which is in keeping with a well-recognized tendency in modern thought.

Chapter I describes typical portraits of Jesus produced by artists of various periods. Chapter II is an extremely interesting account of the forms in which the figure of Jesus has been presented in literature — the *Jesus motif* as it appears from the earliest apocryphal stories up through recent romantic dramas, such as *The Passing of the Third Floor Back* and *The Servant in the House.* Other summaries cover the so-

called "negative views" of Jesus' character, the parables as they have been interpreted, and various explanations of the Resurrection narratives.

Jesus is best understood, so President Hall believed, as the "perfect totem man," the embodiment of the race, of "Mansoul." He is "the ideal yet historic individual who goes through the typical stages of adjustment to the deeper race soul within him." Although Dr. Hall does not reject the Jesus of history, he thinks that the church can get on without the historical Jesus and that "this might ultimately make for greater spirituality." Essentially, then, Jesus was *a mythical figure,* the projection by the race of its deepest needs for self-fulfillment. "Our Jesus is the historic nucleus about which was crystallized so much that is mythical and symbolic as well as historic, the whole being shaped to meet human needs. . . . He was a man glorified by the totalizing imagination."

Jesus' miracles, the Virgin Birth, and the Resurrection are assumed to have little or no historical basis, but they are elaborately explained as having a psychological reality. "They made the fortune of Christianity and are still precious to believers. Despite their historic falsity they have a high significance for piety and also for psy-

chology, for they are made, warp and woof, out of soul stuff and are thus in a sense both more valid and more valuable than if they had been actually performed." Jesus' greatness is described as a combination of pairs of opposites. In expressing the race-soul at its best, Jesus did incarnate God (who is interpreted as humanity *in general,* "the phylogenetic element in the human species"), but he also transcended and overcame the Old Testament conception of God. "He brought the twilight of the Semite Yahweh as God the Father passed over into the Son by whose generation his own being is diminished." "To all who will love and serve God and God in man, the old era, therefore, of dread, and the incessant and interminable sacrifice which began, perhaps, with the very first and lowest man and was world-wide, was over. Thus, in raising Jesus from the dead, Mansoul raised both God and itself, and entered a new world as a new creature."

In his preface President Hall tells us that he can now repeat almost every clause of the Apostles Creed with "a fervent sentiment of conviction." Of course he believes that it is true only "in a sense"; and although to him this sense is "far higher than that of most people for whom the great truths are only symbolized

on the literal plane," to some of his readers this higher sense will no doubt appear to be nothing but nonsense. Many Christians will find in this book the credulity of complete scepticism. But whether or not his readers accept a part or all of his thesis (*i.e.,* that we believe what we want to believe and by believing make it true), they will be grateful to Dr. Hall for his emphasis on the deep-rooted tendencies in human nature which explain the ready response to the Christian religion on the part of so many different types of men.

Hutchins, Grace, and Rochester, Anna. *Jesus Christ and the World To-day.* New York, Doran, 1922. 149 pp. $1.25.

Two women who have been deeply stirred by the conflicts in our present social order ask quite simply and practically what it would mean if we dared to express the principles of Jesus in relation to the major issues of our own time. The honest application of his principles would involve, they conclude, new attitudes towards private property, industrial organization, racial discrimination, war, and the like. What these attitudes should be they are rather specific in stating.

HEADLAM, ARTHUR C. *Jesus Christ in History and Faith.* London, John Murray, 1925. 232 pp. 6/.

Eight lectures on the Gospel texts, the life and teachings of Jesus, and his place in Christian history — delivered by the Bishop of Gloucester at Harvard University in 1924, under the Noble foundation.

This book presents clearly and with caution the orthodox position in regard to the life and work of Jesus. Its purpose is to prove from a study of the New Testament that "the meaning of our Lord's ministry is shown by the creation of the Christian Church and ultimately is correctly expressed in the Christian Creed." Lecture III, on the teachings of Jesus in their relation to the Old Testament (pp. 77-105) is very fine indeed. Particularly interesting also are the discussions of miracles, the Virgin Birth, and the Resurrection, where in each case the traditional view is only slightly modified. All the lectures, and especially those portions of them that are most open to controversy, suffer from brevity and lack of charm. The term "divine," which is constantly used, is never adequately explained, and Jesus' Messiahship is identified without question with his superhuman nature. Throughout the book liberal opinion is represented in its

extreme form, and the modernist "critic" is referred to with contempt.

More, Paul Elmer. *The Christ of the New Testament.* Princeton, Princeton University Press, 1924. 294 pp. $3.00.

Paul Elmer More was for some years the literary editor of the *Nation* and the *Evening Post.* He is well known also as the author of the *Shelburne Essays.*

The chief interest of this volume — one of a series on *The Greek Tradition* from the death of Socrates to the Council of Chalcedon — lies in its attempt to maintain the reasonableness of the doctrine of the Incarnation while at the same time accepting the results of New Testament criticism. Toward the miracles attributed to Jesus, Mr. More is agnostic and indifferent. He repudiates the Virgin Birth and accepts the Resurrection appearances only as "visions and revelations of the Lord." With the modern emphasis on Jesus as primarily an ethical teacher, he has no sympathy whatsoever. He is definitely opposed to "those who would strip religion of its supernatural philosophy altogether, and reduce it to mere morality tinctured with trust in the fatherhood of a tenderly indulgent God." "The Jesus of the humanitarians," he declares, "is a pure fiction with no warrant in history." His

own "warrant" for a supernatural Christ is found, it should be said, not so much in history as in philosophy, especially in the profound dualism of Plato, a dualism of faith which corresponds with the facts of the inner life and which was historically realized and "consummated" in the deeper self-consciousness of Jesus.

Although Jesus' life as described here leaves him a more shadowy figure than in the Gospel story, his complete humanity is emphasized. The single paragraph on the crucifixion should be mentioned; it is full of reverent reticence and may be contrasted favorably with Papini's lurid extravagances. " 'My God, why hast thou forsaken me!' He knew then the full meaning of our mortal lot, as otherwise he could not have known it, and knowing that, died in amazement." Jesus was human; he was also the divine Son, the *Logos*. There are indications of this in the deeper current of his own experience. But chiefly we are to believe it because such a conception was fundamentally necessary in the development of religious thought. "But the full scope of religion requires a theology and a mythology as well as a philosophy, and if the crowning element of religion is to be more than a reasonable conjecture, as ultimately it was to Plato, if it is to be confirmed by the certainty of revela-

tion, then I see not whither we are to turn but to Christianity. For mythology, the crown of religion, is just the coming together of the human and divine, the descent of God to man and the consequent elevation of man to God. . . . Not Christianity alone is at stake in our acceptance or rejection of the Incarnation, but religion itself."

St. Paul's Christology represents, in Mr. More's opinion, a retrogressive element. "The virus of the rabbis ran in his blood," and he is responsible for the unfortunate tendency of Western Christianity to become a religion of intellectual abstractions, incapable of imaginative reality. With the Fourth Gospel, however, Christianity came into its own; it passed "into the wide stream of Greek thought, while bringing into that stream its own vital contribution."

Mr. More's general conclusions are well summarized in his own words: "Christianity, though among the wiser doctors it never loses its grasp of the Platonic idealism, takes its start not in philosophy but in mythology, and draws its confidence from the revelation of a personal God through the historic event, or, if you choose so to regard it, the dogma, of the Incarnation. In the union of two natures, divine and human, in one person, a complete philosophy will dis-

cern, enacted as it were in a cosmic drama, the last expression of the mystery, the beginning of which lies in the dualism of mind and matter."

It would be interesting to read this book in conjunction with Klausner's *Jesus of Nazareth,* where the influence of the Mosaic Law and the Rabbinical teachings — not sufficiently recognized here — are considered in detail.

RASHDALL, H. *Jesus Human and Divine.* London, Andrew Melrose, 1922. 93 pp. 3/6.

Can the doctrine of the Divinity of Christ be accepted by a modern mind? The late Dr. Rashdall, one of the most courageous leaders of the liberal movement in the Church of England, believed that this central doctrine must be cleared of many misconceptions if it is to be rightly understood. Belief in the divinity of Christ must, he held, be recognized as in no way dependent on certain other beliefs which have been confused with it. It does not mean, for instance, that Jesus was other than truly man in body, intellect, will and soul. He never claimed divinity for himself. Further, his divine nature does not imply his omniscience, or any miracles in connection with his birth, ministry, or death. This doctrine, which was ardently accepted by Dr. Rashdall, is primarily the expression of a moral

ideal. "In the life and character, the teaching and the Personality of Jesus Christ the world has received its highest revelation of God." "The doctrine of a supreme revelation of God in Christ must ultimately rest upon the affirmation of the moral consciousness that in its essential principles the moral ideal which is most fully incarnated in Christ's teaching and His life is still the truest and the highest that we know."

The most significant element in this little volume is Dr. Rashdall's attempt to show the congruity of this point of view — which is very familiar to American Protestants — with the historic creeds and especially with the idea of the *Logos* and the doctrine of the Trinity. His defense of his orthodoxy, while not particularly convincing, has great historic interest.

A useful reference for discussion of controversial issues between fundamentalists and liberals.

Roberts, Richard. *The Untried Door: an attempt to discover the mind of Jesus for to-day.* New York, Woman's Press, 1921. 174 pp. $1.00.

Richard Roberts, a radical Christian pacifist, is a preacher and a prophet whom young people are always eager to hear. This little volume of scattered talk — a bit vague, perhaps a bit too

full of a preacher's fine phrases — takes its center from his attempt to show Jesus as "the Door" as yet untried in our modern world.

For Jesus, life was essentially a spiritual fellowship; it released him from himself to a ministry of reconciliation, and it made all of life sacramental. To follow Jesus involves a gradual transformation of the inner life out of which must grow spontaneously a new and better social order. "The Kingdom within alone can create the Kingdom without. And if the Kingdom be within us, we cannot but create the Kingdom without. It is the paradox of this new wine that it makes its own wine-skins. The new life begets organs and an environment that befit it. The new order will grow out of the new life." In a sense, this is the social gospel from another angle, and readers will be interested to contrast and compare Richard Roberts' point of view with that of Rauschenbusch, Harry Ward, and Shailer Mathews.

## V. SPECIAL ASPECTS OF THE LIFE OF JESUS IN THE NEW TESTAMENT

BROWN, CHARLES R. *These Twelve: a study in temperament.* New York, Century Co., 1926. 278 pp. $2.00.

Brief sketches of twelve New Testament characters; nine of them apostles and the other three, Barnabas, Paul, and Jesus "the Son of Man, the perfect type." The treatment is not historical but homiletic. Each man is represented by a single trait — *Peter: the Man of Impulse, James: the Man of Silence, Paul: the Man who Made Good.* While the book is so slight and scattered as to be disappointing, it will be very suggestive to teachers of New Testament biography and to boys and girls who are writing character sketches of disciples, dramatizing them, or discussing their dominant traits and habits of action.

BURNEY, CHARLES FOX. *The Poetry of Our Lord: an examination of the formal elements of Hebrew poetry in the discourses of Jesus Christ.* Oxford, Clarendon Press,

1925. 182 pp. In New York from the Oxford University Press, $5.00.

Intended primarily for scholars but full of suggestions for all intelligent and inquiring readers of the New Testament. First, the author examines the forms of poetical construction found in the Old Testament, giving examples (in English) of various rhythms and types of parallelism. He then goes on to show that Jesus used similar poetical forms; he finds in Jesus' discourses also some examples of the use of rhyme, notably in the Beatitudes and the Lord's Prayer.

What are some of the specific values that we may expect an ordinary reader to carry away from a perusal of this book? 1. He will be confident that he can find in the Gospel records some, at any rate, of the actual words that Jesus spoke. 2. He will be inclined to accept the version of the Discourses found in the First Gospel in preference to that of Luke. 3. He will recognize that the author of Mark very probably had access to the documents used in Matthew and Luke. 4. He will be able to use the Fourth Gospel with more confidence as giving us, at least in part, authentic records of our Lord's sayings. 5. He will have an enhanced appreciation of the literary values of the Gospels, an impatience

with translations that ignore their beauty of form. and a new ease in memorizing for himself some of the great passages. A few ordinary readers will undoubtedly be stimulated to take up seriously the study of Hebrew and Aramaic for the light that such study throws on a true understanding of Jesus.

Charnwood, Lord. *According to Saint John.* Boston, Little Brown, 1925. 317 pp. $3.50.

Although the large print and generous spacing of this book proclaim it to be intended for the "general reader" who will refuse to endure the eye-strain usually associated with religious reading, the substance of the chapters will probably prove somewhat disappointing to any reader, whether he be a Biblical student or like the author himself, a "scholarly amateur." The book is a long, labored, and singularly unillumined discussion of the authorship of the Fourth Gospel. Lord Charnwood takes the position that the Gospel gives us the genuine reminiscences of the apostle John (who is accepted as the author of the First Epistle), although the records as we have them were probably put into written form after the apostle's death by one of his followers, a much younger man. Some of the chapters have a fresh and vigorous tone quite unlike the

dull reasonableness of the volume as a whole. This is true especially of Chapter VI, *Some Literary Characteristics of the Book,* and Chapter IX, *Our Lord as Seen in this Gospel.*

The *Epilogue* is very fine. Here at the end of the book — one wonders how many readers will get as far as this! — we have Lord Charnwood's own reflections on life and religion and on the meaning of a man's faith in Chirst. If this Epilogue could be published separately, it would be exceedingly valuable for young people who are exploring the possibilities of the Christian religion.

HORNE, HERMAN H. *Jesus the Master Teacher.* New York, Association Press, 1920. 212 pp. $1.50.

A professor of education in New York University discusses the teaching methods used by Jesus. The first chapter presents Jesus' conversation with the woman at the well as an object-lesson in teaching. It is followed by other chapters on such subjects as How Did Jesus Secure Attention, His Aims, His Use of Problems, His Use of Apperception, His Questions, The Significance of Jesus in Educational History. There is much useful material here for a teacher-training class and for talks on Jesus as a teacher. The

book suffers, however, from a tendency to utilize the experience of Jesus to justify principles and methods of the present day — or to be exact, to justify principles and methods of some years ago which have already been transcended in our best school practice. Jesus was a teacher but not an educator.

Major, H. D. A. *Reminiscences of Jesus by an Eye-Witness.* London, John Murray, 1925. 122 pp. 3/6.

This is one of the volumes in the Modern Churchman's Library which "are intended to place before readers of ordinary education clear and brief statements of various sides of Christian belief and practice as they appear in the light of modern criticism and research."

A study of the unique features of St. Mark's Gospel upon the thesis that a comparative reading of the Gospels establishes Mark as giving us without question the reminiscences of an eye-witness of our Lord's life — probably St. Peter. The special value of the book lies in the competent and convincing method by which Dr. Major makes it possible for a reader to share with him in the critical examination of the records. From this examination the historical Jesus emerges with remarkable clearness.

An excellent manual for private study by Sunday-school teachers and college students to offset the muddy and confused teaching which has made a reasonable faith difficult for so many of them. Good bibliography of about seventy-five books.

RIHBANY, ABRAHAM MITRIE. *The Syrian Christ.* Boston, Houghton Mifflin, 1916. 425 pp. $3.00.

Sketches of present-day Syrian life in which particular customs that throw light on the life of Christ are described in considerable detail. Useful for reference in class study and for dramatic work. The whole book may be read through easily and with pleasure. It would be wise, however, to warn the reader against possible misconceptions arising from the apparent identification of modern Syria with Palestine, the use of the general adjective "oriental" to describe the ways of the Near East, and the fact that the similarity between modern and ancient Palestine is unquestioned.

For help in teaching the Last Supper, see especially the section on Feast and Sacrament (pp. 105-166); and all of Parts III and IV (pp. 191-309) for customs of hospitality and the simple ways of home- and village-life. The chapter on

the Shepherd (pp. 295-309) is particularly useful, as is the description of a handmill (pp. 400, 401).

Scott, Ernest F. *The Ethical Teaching of Jesus.* New York, Macmillan, 1924. 133 pp. $1.00.

What did Jesus teach? There have been so many recent attempts to claim him as a partisan of a special theory or movement that it is particularly refreshing to come upon this clear-cut survey of his ethical teachings, where the writer's point of view is — as far as it can be in matters where the emotions are deeply involved — that of unprejudiced historical inquiry. It is a courageous book too, for Dr. Scott's conclusions are sure to be distasteful to conventional Christians, whether orthodox or modernist. He finds that Jesus' teachings were circumscribed by the apocalyptic outlook of his time. With the possible exception of the rule about divorce, they were never meant to be taken as definite rules of action. Their permanent value is rooted in the religious faith which gives them their "living significance."

The book suffers a little from its chosen limitations. Although Dr. Scott constantly emphasizes the intrinsically religious character of the Christian ethic ("his [Jesus'] ethic and his re-

ligion are everywhere so intimately bound together that they can not be separated"), he has chosen to discuss ethical questions to the exclusion of specifically religious teachings on the nature of God and man. One closes the book with this question: Does this after all cover, and is it meant to cover, the entire Gospel of Jesus? Can we discard dogma and all that underlies symbolic ceremonialism with only a word or two? When the ethical teachings are considered as they are here in their fundamentally religious aspect, are there any other teachings worth considering? To this last we are led to think that Dr. Scott would say No.

SIMKHOVITCH, VLADIMIR G. *Toward the Understanding of Jesus.* New York, Macmillan, 1923. 83 pp. 75c.

Jesus' teachings against the background of his time are discussed by a professor of economics in Columbia University, a Russian Jew not connected with any form of organized religion. This essay was originally a part of a much longer book on various topics; it was received with enthusiasm and later printed separately as a book.

Professor Simkhovitch describes the intense national crisis in the midst of which Jesus' minis-

try occurred; the alternatives faced by Jesus in his own inner struggle (the peak of the book is in Chapter VI, pp. 43-48, where the temptations are interpreted); and the extraordinary insight of Jesus' discovery that the Jewish people could find their deliverance only through an attitude of political non-resistance combined with profound inner self-conquest and spiritual renewal. The intellectual power and absolute character of this insight are stressed. "To me personally," Professor Simkhovitch says, "it seems childish not to see in Christ's teaching an overwhelming intellectual system"; and — "the truth of the insight, the cohesion of the system were self-evident to Christ; so much so that he knew that they had an absolute quality; that is, coming from God. Because of the systematic nature of the insight, the conclusions drawn were inevitable and mandatory."

## VI. TEACHING PROBLEMS

Fosdick, Harry Emerson. *The Modern Use of the Bible.* New York, Macmillan, 1924. 291 pp. 90c.

Dr. Fosdick finds that modern ministers of the liberal school are hesitant and embarrassed in their use of the Bible; he quotes Longfellow's remark about a preacher, "I could not tell what he was driving at except that he seemed desirous not to offend the congregation." As a matter of fact, he goes on to say, it is just here, in their attitude toward the Bible, that modern congregations are in special need of guidance.

"If they can see that the Bible is not lost but is more usable the better it is understood, that the new knowledge has not despoiled it but has set its spirit free for its largest usefulness, that its basic experiences are separable from its temporary forms of thought, and that in its fundamental principles of life lies the best hope of the world to-day, they are set at liberty from a great fear that their faith is vain. In the end, like many of us, they may see more in the Scriptures now than they saw under the old régime."

With this as his text Dr. Fosdick discusses in detail: the difficulties as they present themselves to a modern reader; the ancient device of allegorizing; the abiding experiences embodied in Biblical categories of angels, demons, miracles ("a changed category does not mean an abandoned conviction"); the perils of the new position ("now abideth three perils of liberalism — irreverence, sentimentality, and ethical disloyalty to Jesus — and the greatest of these is ethical disloyalty to Jesus"); and finally in a very remarkable section, the meaning of Jesus to a modern-thinking man, Jesus as Messiah and Jesus as Son of God.

The chapter on Miracle and Law (pp. 131-168) is the least satisfactory part of the book and seems to avoid rather than to solve essential difficulties. The revolutionary character of Jesus' teaching with its emphasis on "moral reality" is vigorously described (pp. 192 ff.). A true "Bible Christian" is defined in glowing terms (pp. 181, 182). To each chapter is added a brief bibliography, and the index is sufficiently detailed to be useful.

JONES, J. MORGAN. *The New Testament in Modern Education.* London, Hodder and Stoughton, 1922. 303 pp. — In New York through Doran, $3.50.

This discussion of the use of the New Testament in religious education, which comes from England, opens with the description of a situation which sounds sadly familiar to us in America. The churches in England are not taking advantage of modern progress in educational method. "It is very humiliating to realize how ineffective so far has been the response of the Christian Church as a whole. As an educational institution, no one will venture to claim that it is doing its work in any satisfactory way." Even in quarters where reforms in Sunday-school work are being carried on and there is genuine enthusiasm for up-to-date educational methods, one often finds the greatest unwillingness to adopt a free and intelligent attitude toward Christian history and literature.

In general, Professor Jones is less radical in his educational theory than are progressive religious educators in this country. "Purposeful activity" is never mentioned, nor "intrinsic learnings," nor "the project"! But in his treatment of the New Testament he is more consistently liberal than our leaders in religious education. Curiously,

his insistence upon the teacher's maintaining her own intellectual integrity on controversial points breaks down when it comes to the question of teaching very little children. If a small child asks if the Nativity legends are true, the teacher should answer unblushingly, "Yes, of course they are true!"

The teacher is encouraged to present the New Testament as the expression of the life of the early Christian community and to relate it to a continuing Christian experience in history, constantly being reconstructed. Definite suggestions for methods in which this may be done for children of different ages are given, although they are not so definite nor so numerous as one would desire.

The book is too long and not very well written. Its most interesting chapters are: VII, The Life of Jesus for Childhood (pp. 123-144); X, The Problem of Miracles (pp. 181-202); and XI, The Birth and Resurrection of Jesus (pp. 203-225).

Streibert, Muriel Anne. *Youth and the Bible.* New York, Macmillan, 1924. 251 pp. $1.75.

Professor Streibert writes this book out of a three-fold conviction resulting from her years

of experience with college students. Her conviction is (1) that young people welcome a modern historical view of the Bible; (2) that most children are growing up with an attitude toward the Bible that makes a vital religion difficult for them to attain; (3) that college students and other intelligent persons, ministers, teachers, and parents, are confused in their efforts to use the results of their own study of the Bible in their work with children and young people. Definite guidance is needed in terms of the actual situations in Sunday-schools to-day, and this guidance Professor Streibert gives with great clearness and good sense. To some liberals she will seem too conciliatory. She is obviously anxious not to be destructive, and it is just this caution that makes the book so widely useful. It ought to be in every parish library.

Problems in teaching the New Testament are discussed in the second half of the book, with special chapters on the miracles of Jesus' ministry, the infancy stories, and the Resurrection.

## VII. COURSES OF STUDY

### Primary [1]

Perkins, Jeanette E., and Danielson, Frances W. *At School with the Great Teacher* — a Sunday and week-day course. Boston, Pilgrim Press, 1924. 208 pp. $2.50.

This is not the usual text-book at all, but a detailed report of the experiences of two groups of third-grade children in different towns, each group meeting twice a week. The teachers of both groups based their work on the same outline and in general used the same stories and pictures. The plan was to tell stories to meet children's life problems and to provide enterprises (hikes, parties, social service work, etc.) which would both reveal needs and test growth. The life of Jesus was used as a stimulus and a means of control. He was referred to constantly, stories about him were told to meet specific needs, and a great many pictures were used. A "picture gallery" showing Jesus helping and teaching others how to help was planned by the chil-

[1] Teachers of little children are referred also to Kent and Sherman's *The Children's Bible,* to *The Little Children's Bible,* and to Danielson's *Bible Story Book.*

dren. The classes made and illustrated "Bibles" of stories and poems about Jesus and verses from the Gospels. For the Easter service one of the groups prepared and gave "the story of Jesus" in a series of short sentences (p. 67).

A growing number of teachers will find much more helpful guidance in a book like this than in a traditional text-book. It teaches better methods of teaching in the most satisfactory way, by sharing and at the same time evaluating a teaching experience.

## JUNIOR[1]

WADHAMS, NELLIE C. K. *Project Lessons on the Gospel of Mark.* New York, Century, 1925. 356 pp. $2.25.

"What contribution did Jesus make to the world's life?" is the problem determining the year's work of this course on the life of Jesus for seventh-grade children in Sunday-school, week-day school, or daily vacation school. Very helpful and detailed plans are made for thirty-two lessons, in the course of which the children read St. Mark, study the background of Jesus' life with the help of various reference books, make

[1] Other material for the Junior grades will be found in *The Older Children's Bible,* Hodges' *When the King Came,* Bailey's *On Nazareth Hill,* Jones' *The Boy Jesus and His Companions,* and *The Beautiful Childhood* by Boulting.

models and posters, and take part in enterprises in which the spirit of Jesus is expressed to-day. Typical class discussions form a section of the book, and suggestions are given for the worship period, and for the teacher's preparation between sessions.

This course will be useful. It marks a forward step in curriculum construction. It is however incorrectly designated as a project course. The steps of the process are much too rigidly prescribed. Also the teacher and the pupils do not share the same aims. For example, in Lesson 11, the teacher's aim is "to impress upon the pupils how the attitude of Jesus toward women differed from that of the people among whom he lived," and the pupil's "project" "to illustrate the dress and work of the women of Palestine." One must deplore the fact that patterns for handwork are furnished — with cautions, it is true, as to their use. The worship services lack unity and seldom have any definite relation to other elements in the session. Some of the information given is open to question. Is it true, for example, that "now everything is done to make criminals reform and become useful members of society once more"?

## HIGH SCHOOL[1]

BUCK, FLORENCE. *The Story of Jesus.* Boston, Beacon Press, 1917. $1.35.—Pupil's loose-leaf notebook, 75c.

The teacher's manual for a course planned for boys and girls about thirteen years old, and based on Bowen's *Gospel of Jesus* (an arrangement of the Biblical material which each student is expected to own — price $1.10). The best available course of study on the life of Jesus for younger high-school pupils. Rich in explanatory material and in suggestions for the use of pictures and poetry. Scholarly and reverent. Critical questions are met squarely. The Nativity stories appear in a separate section under the title, "Stories of Awe and Wonder," with the advice that they be used at Christmas time. At the end of the book there are four lessons on the Fourth Gospel and three on Jesus' teachings.

GRANT, FREDERICK C. *Life and Times of Jesus.* New York, Abingdon Press, 1921. 223 pp. $1.00.—Teacher's Manual, 164 pp. $1.00.

In the Abingdon Week-day Series and intended for boys and girls of the ninth grade, about fourteen. Each of the thirty-two chapters contains several pages of interesting reading matter

[1] Many of the text-books in the next section, for *College Students*, are also suitable for boys and girls in high school.

and a number of well-planned "Study Topics." The Teacher's Manual is full of good suggestions. One looks in vain, however, for help in meeting children's questions about the miraculous elements in the narrative. Nor is there anything in the nature of a comparative and critical examination of the sources. There is little or no social emphasis. But the chief incidents in Jesus' life are clearly related and much valuable information is given.

Sailer, T. H. P. *What Does Christ Expect of Young People Today?* Boston, Pilgrim Press. *First series,* 1926. 113 pp. 75c. *Second series,* 1926. 75c.

A discussion course for high-school students following a method of case study. The outgrowth of a successful experiment in Englewood, New Jersey. For each session a concrete practical situation in the form of a story about "Mary" and "John" is presented and questions are raised, one of which always involves an explicit reference to the experience and teaching of Jesus. Suggestions for the teacher are included for every topic. A set of pages giving assignments should be ordered for each pupil (price, 25c.).

The studies cover a wide range of problems, personal and social, and have been used with enlivening effect in many different groups. Of

course there are various dangers — of indefiniteness, of making discussion its own end, of a too easy and *pat* answer from the New Testament, of acrimony and partisanship. But these are dangers that always accompany real thinking on crucial questions of immediate importance.

WESTON, SIDNEY A. *Jesus and the Problems of Life.* Boston, Pilgrim Press. 1926. 128 pp. Paper, 40c. Cloth, 65c.

High school boys and girls will enjoy this course. It combines several methods — directed study of New Testament passages, the presentation of *life situations* gathered from the actual experience of young people, comments by the author to aid in bringing out the full force of the Bible study and the situations chosen, and questions for class discussion.

The thirteen sessions are all concerned, in a most practical fashion, with the relation of Jesus' life and teachings to vital problems in everyday life. Some of the topics are — Does It Pay to Be Popular? The Influence of Friends and Companions, What Shall We Do with Social Customs and Regulations Which We Do Not Like? No attempt has been made to deal directly with historical, critical, or dogmatic questions.

This course would make a splendid introduction to a more systematic study of the life of Jesus.

### College Students and Young People of College Age[1]

Curry, A. Bruce. *Jesus and His Cause.* New York, Association Press, 1926. 85 pp. 65c.

This is a revision of Professor Curry's earlier book which was published in 1920 under the same title and has been used with great enthusiasm by students all over the United States.

Plans for fifteen studies in St. Mark's Gospel are presented for individual study and for group discussion. The method is a combination of the *book-study approach* widely associated with the Biblical Seminary, and the newer *life-problem approach.* The first part of each study is given to special consideration of Scripture passages, following the regular order of the Gospel, and the remaining part to a discussion — in the light of principles that have been discovered in the assigned passages — of a related problem in modern life.

Such a text-book has obviously several limitations. (1) On many of the questions suggested in the sections headed, *Applying these Principles*

[1] Books reviewed in the other chapters, especially recent lives of Jesus, will often be found suitable as a basis for group study among college students and other young people.

*To-day,* very little light can be derived from the New Testament. To answer the question "How does a little child enter the Kingdom of God?" we would naturally pursue our investigations elsewhere. So also for "What have been the respective parts of evolution and revolution in the advance of Christianity?" This, too, is connected only vaguely with the New Testament:—"Which is more often responsible for the failure of a reform movement, the general depravity of folks or the wrong methods of reformers?" (2) There is a tendency — less pronounced however than in the first edition of the book — to take Jesus' attitudes and experiences in specific situations as normative for our present problems. For instance, these questions are asked together: "Why was this struggle a part of Jesus' preparation for the great task? Why does a man facing a great task usually go through a period of soul struggle?" (3) The element of suggestion in the choice and wording of the questions is dangerous just to the extent to which it is not recognized. There are not many questions so obviously leading as this: "Why do so few Christians have to die for the cause of Jesus to-day? Would it be different if all Christians stood more uncompromisingly for the drastic ideals of Jesus?"

*Jesus and His Cause* is a most stimulating book, in spite of the dangers which have been mentioned. It will continue to set thousands of college students to talking about Jesus, many of them to serious thinking, and surely a few to doing some further study along the many lines that it opens up.

Elliott, Harrison S. *How Jesus Met Life Questions.* New York, Association Press, 1920. 149 pp. 65c.

The life of Jesus is approached from the point of view of modern problems. Twenty-one discussion plans are presented, following the chronology of the Synoptics. Each study has a double title — a question that young people are facing to-day and a statement or affirmation on a similar problem in Jesus' life. These are some of the titles: What Should We Choose? *Jesus Faces His Mission for His Nation;* How Should a Christian Get Even? *Jesus Establishes a New Type of Revenge;* How Shall We Treat Other Nations and Nationalities? *Jesus a Fugitive Breaks with Jewish Narrowness;* How Can We Meet Times of Supreme Testing? *Jesus Faces Trial and Death;* Can we believe that Life Does Not End? *Jesus' Followers See that He Is Alive.* After the life of Jesus has been consid-

ered, eight additional studies are included under the heading, "Some Additional Issues Faced by Jesus at Various Times."

In connection with each discussion plan, the general problem is stated, Biblical references are given in full (from Moffatt's translation) and some suggestions are offered for individual study. Then follows a list of carefully prepared discussion questions.

This book is not an attempt to find material in the Bible to support particular views. It is not primarily homiletical. It is obviously prepared with a sincere desire to understand the experience of Jesus and with a conviction that his experience is best understood if we come to it with a vivid consciousness of those of our own problems that are essentially similar to his. It follows that through a sympathetic understanding of Jesus in relation to the life questions of his time we are enriched in our ability to meet like issues in our modern life.

For all its briefness and simplicity, this is an astonishing book. Critical questions — of the nature of God, miracles, Messianic consciousness, eschatology — fade into the background because all the emphasis is upon the *social function* of Jesus as a revolutionary teacher and leader. For example, only nine out of the twenty-nine studies

consider questions of Christian belief. The other twenty are all concerned with conduct problems, individual and social. No absolute solutions are offered. One is left with the impression that Jesus is not to be considered as a final authority. While the book as a whole is of course open to some of the dangers of Bruce Curry's *Jesus and His Cause,* it is less ambitious and less final in its tone and therefore less likely to be a substitute for serious critical study.

Fosdick, Harry Emerson. *The Manhood of the Master.* New York, Association Press, 1913, 1921. 175 pp. $1.15.

Twelve studies of the character of Jesus arranged for daily Bible study for twelve weeks. A passage from the New Testament with a suggested meditation upon it is given for each day of the week; also a longer presentation of the topic for weekly discussion or further personal study. Among the twelve topics are: The Master's Joy, The Master's Endurance, The Master's Loyalty, The Master's Scale of Values. Note especially the treatment of the temptations under the topic, The Master's Self-Restraint (pp. 87-100). This little book has been a source of inspiration and help to multitudes of people. It is valuable for use in services of worship as well as for individual and corporate study.

GRAHAM, THOMAS W., *ed.* *The Story of Jesus: the complete record of Matthew, Mark and Luke in a single narrative.* New York, Association Press, 1925. 173 pp. $1.50.

The records of the Synoptics (Moffatt's translation) are woven together in a continuous narrative so arranged, by the use of italics and marginal references, that the contributions from each Gospel can be easily recognized. Footnotes add explanatory data. The introduction gives, in nine pages, "the origin of the Gospels and the essential background of the life of Jesus itself to those who are not familiar with this information."

Certainly this comprehensive volume, in "pocket size," is a triumph of American ingenuity! Useful as it is, it should serve simply as a starting point, an introduction to the Gospels. Reading it is of course no substitute for the careful study of the separate Gospels.

Sold with the book is a four-page pamphlet that fits inside the cover, *Seven Studies in the Story of Jesus,* prepared by Pitt Van Dusen. Definite and very helpful suggestions are made for the following types of study: I, Getting a portrait of Jesus from a rapid reading of the whole; II, Comparing the various accounts of a single incident; III, Taking up a practical modern

problem and a similar problem as Jesus faced it; IV, Discovering Jesus' attitude on a question of personal religion, such as prayer; V, Jesus and individuals; VI, Jesus and the cross; VII, The meaning of discipleship. These suggestions, so modestly presented, might well direct one's personal study for seven days, seven weeks, or — with obvious extensions and the whole New Testament before one — for seven years!

Rall, Harris Franklin. *The Life of Jesus.* (Kingdom of God Series.) New York, Methodist Book Concern, 1917. 214 pp. $1.00. — Teacher's Manual, 75c.

This course can be recommended with enthusiasm for older high-school students, young college undergraduates, and teacher-training classes. It is admirably clear and well-arranged. It requires hard work and makes hard work worth while. The author assumes the results of New Testament scholarship, although discussion of controversial questions is obviously avoided. Most of the references are to the Synoptics but the Fourth Gospel is also used. The emphasis of the study is constantly on the function of Jesus, the meaning of his life and his place in human history. Dr. Rall says in his preface: "This volume is one of a series of Biblical studies under the general title, 'The Development

of the Kingdom of God.' Back of that title lies the conviction that history is the carrying out of a great purpose of God. Jesus of Nazareth has been the greatest creative force in this movement of humanity. It is this place which he holds in the life and faith of the world that gives the supreme reason for our study and determines the questions that we ask. Under what conditions did Jesus begin his work? What purpose did he set before him? How did he plan its achievement? What course did he pursue? What was the issue of his life? What manner of man was he?"

The Teacher's Manual suggests desired outcomes of class study, clears up difficult points, and gives additional illustrative material.

RALL, HARRIS FRANKLIN. *The Teaching of Jesus.* (Kingdom of God Series.) New York, Methodist Book Concern, 1918. 224 pp. $1.00 — Teacher's Manual, 75c.

A companion volume to *The Life of Jesus* and similarly useful. The first two chapters deal with Jesus' method as a teacher. Of the other chapters several should be mentioned as outstanding; students who are not using the book regularly will find them helpful for reference. They are: Chapter III, The Father — on Jesus' Idea of God; Chapter IX, Prayer; Chapters XXII and

XXIII, Jesus' Conception of his Mission and his Thought of Himself; and Chapters XXIV and XXV, the Character of Jesus.

Sharman, Henry Burton. *Jesus in the Records.* New York, Association Press, 1918, 1926. 235 pp. $1.25.

A plan for the study of the life of Jesus as recorded in the Synoptic Gospels. Selected Biblical passages (the American standard text) are arranged in chapters, with one chapter for each week divided into daily portions, and for each day questions requiring careful scrutiny of the material and deliberate judgment. Topics for weekly discussion periods are also suggested.

Dr. Sharman is the leader of a large group of Bible students who emphasize independent and original thinking directly in reference to the source material. They study the Gospel records with no outside help in the way of commentaries, Biblical introductions and the like, seeking to discover from the context itself a consistent and significant presentation of Jesus. Unlike Harrison Elliott's and Bruce Curry's students, they concentrate on what actually happened in the life of Jesus, trying to understand its values both in the change of outward events and inwardly in the consciousness of Jesus and his companions.

They are not immediately concerned, either by way of approach or of direct application, with the relation of Jesus to modern problems.

As a first approach to the Gospels this type of study is uneconomical of time and apt to be misleading. The young student needs more guidance. For the mature student it offers an exercise rich in possibilities.

## VIII. BIBLE STORIES FOR CHILDREN

DANIELSON, FRANCES WELD. *Bible Story Book.* Boston, Pilgrim Press, 1925. 187 pp. $2.00.

A book for little children to read to themselves. Also very useful for reading aloud and for the story-teller. Twenty-seven stories are from the life of Jesus (pp. 91-178). Miss Danielson knows children intimately, and she has chosen well. She retells the stories with great freedom and exceptional skill. Among the best are *The Lost Sheep* and *The Four Travelers.*

HODGES, GEORGE. *When the King Came: stories from the Four Gospels.* Boston, Houghton Mifflin, 1904, 1912. 399 pp. $1.75, $2.50.

The life of Jesus is retold for children, in simple language, with great dignity and charm. Each chapter is a complete story in itself. Some teachers will find the constant reference to Jesus as "King" unsatisfactory. They may also regret that Dean Hodges has made almost no attempt to differentiate between historical and legendary elements in the Gospels. The first story is *The Annunciation,* and the last *The Ascension.* Three parables — *The Good Samari-*

*tan, The Prodigal Son, Lazarus and Dives* — are beautifully told; they are the best part of the book. Outstanding also are the boyhood visit to Jerusalem, *At the Age of Twelve,* and *The Wild Man of Gergesa.*

## IX. IMAGINATIVE PROSE

Bailey, Albert E. *On Nazareth Hill.* Boston, Pilgrim Press, 1915. 98 pp. $1.00.

Jesus and his father leave their carpenter shop for a hill-top near Nazareth. From this height they look down upon the countryside, and Joseph points out and describes the important places within their vision that have figured in Jewish history. Besides the account of the imaginary conversation, the book includes a map showing the places mentioned, and twenty-three photographs, with descriptive notes.

An excellent idea, not altogether satisfactory from a literary point of view, but most suggestive.

Barton, William. *Four Hitherto Unpublished Gospels:* a series of character studies cast in the form of personal memoirs of John the Baptist, Andrew the brother of Simon Peter, Judas Iscariot, James the brother of Jesus. New York, Doran, 1920. 149 pp. $1.00.

Selections from the New Testament relating to each of these four apostles introduce "quasi-autobiographical" sketches in which each apostle

recounts his experience and reveals the influence of Jesus upon his life. The reminiscenses lack literary quality; the Biblical sources are used without discrimination; the personalities fail to convince. But the book is recommended because it illustrates a teaching method which has great value. It throws light on the possibilities of encouraging students — especially boys and girls of high-school age — to identify themselves with specific New Testament characters and to write, in various rôles, imaginary memoirs of their experiences.

BOULTING, E. FRANCES. *The Beautiful Childhood.* New York, Harcourt Brace, 1926. 238 pp. $2.00.

Many teachers and parents will be grateful for this book. It is an imaginative reconstruction of Jesus' boyhood built upon the New Testament records and upon the author's knowledge of the history and daily customs of Palestine. A great deal of concrete detail is introduced. The reader is helped to live with the boy Jesus — in his home at Nazareth, in the fields with the flowers and birds, helping with the harvest, taking part in the daily ceremonial of Jewish life, and journeying to Jerusalem for the great festivals. The treatment is more realistic

than that of *The Boy Jesus and His Companions* or *The Hidden Years* — less sentimental than Professor Jones' book and less fantastic than Oxenham's. There are many vivid descriptions but not much dramatic movement. It is better for reading aloud, for children's reference, or for use as a text-book than it is for children to read straight ahead. Especially adapted for the Junior grades. Four of the nineteen very charming, but very modern, pictures are in color. The story of the flight to Egypt is accepted, and in connection with it a very interesting description of Egyptian customs is introduced. The Magi's visit to the manger provides an opportunity to mention sympathetically the Zoroastrians of Persia.

Children who use this book will want to visit museums, look up references in the Bible, make costumes and dramatize some of the incidents, and perhaps write some stories themselves.

*By an Unknown Disciple.* New York, Doran, 1919. 246 pp. $1.25, $2.50, $3.50.

The anonymous author of this book, which came out just after the Great War, reveals himself not only as a gifted writer intimately familiar with the Gospels in their historic setting but also as a reverent searcher for deeper understanding

and insight — an interpreter. For the book, a study of Jesus' life supposed to be written by one of his younger followers, not an apostle, is essentially a meditation on the meaning of the Gospel story. Many familiar incidents and teachings appear in a new light. Among them are the healing of the Gadarene demoniac (pp. 7-17), Jesus' temptations (p. 129), the parable of the fig tree (p. 99), the demands of the mother of James and John (pp. 158 ff.). Jesus stands out, a true man of his generation yet singularly free from its restrictions and strangely compelling to the modern reader. Scattered through the pages are vivid sketches — like notes for a portrait — of other people in the drama; Peter, Mary Magdalene, Judas, Nicodemus, Pilate.

Young people and their elders who take up the book can not lay it down. It ought to be made available in every parish. Some of its passages of rare beauty lend themselves for use in worship services; for example, the description (p. 67) of our Lord's influence on others, beginning "When Jesus walked with us, all went well; for he was gay of heart and had a way of linking men together." Also the Unknown Disciple's thoughts at the crucifixion (p. 234), and the plea for a child-like wonder at life (p. 105). "He that hath marveled shall reign."

Jones, Rufus. *The Boy Jesus and His Companions.* New York, Macmillan, 1922. 189 pp. $1.25.

A life of Jesus for Junior boys and girls written by the Quaker mystic, Professor Jones, of Haverford College. Especially useful for reading aloud in the family circle. Some older boys and girls have enjoyed reading it to themselves. It has also been used satisfactorily as a text-book for Junior classes and as a reference for help in telling New Testament stories to younger children.

There is a little too much of "my dear young reader" in the style; too great reliance on descriptive adjectives; the women and girls in the stories are all sickly (Were the Virgin Mary and Mary Magdalene physically frail?); the dramatic value of the incidents is sometimes sacrificed to point a moral. But a wise teacher or parent can make excellent use of this book, waiting for the time when a still better life of Jesus for Juniors will appear.

Oxenham, John. *The Hidden Years.* New York, Longmans Green, 1926. 244 pp. $1.75.

An imaginative story of Jesus — a novel! — supposed to be told by a younger follower and fellow-workman at Nazareth. Much on the

order of *By an Unknown Disciple* but vastly inferior to it. It is hard to forgive the author his occasional sentimentality, his apparent anti-Jewish prejudice, and his emphasis on Jesus as a wonder-worker. But some of the chapters in the early part of the book would help a teacher to make the boyhood of Jesus vivid to her pupils. Among the various fictitious characters introduced, the most attractive and convincing is Jesus' little dog, Tobias.

## X. POETRY

AULT, NORMAN, *ed.* *The Poet's Life of Christ.* New York, Oxford University Press, 1922. 275 pp. $3.25.

An anthology of poems on the life of Christ including nearly four hundred selections written between 1350 and 1922, many of them very beautiful and all chosen with discrimination.

The compiler's purpose is "to reveal the extent to which the life and teaching of Christ have inspired the poets of the English-speaking race — and not least those who are not famed for their specifically religious poetry — as well as to illustrate the wonderful life itself by the poems thus inspired." The arrangement under twelve headings and sub-headings following the main divisions of Jesus' life, with selections on the Sermon on the Mount and the parables, is particularly convenient.

Mention should be made of the unusually fine illustrations, by Norman Ault himself, placed as decorative headings for the twelve divisions of the book.

Such a collection as this has many uses in the

hands of a teacher. Selections may be used: in connection with a study of the history of poetry and its relation to the development of religious ideas; to illustrate special incidents and passages in the New Testament; for memorization; for worship services; to include in the school or parish paper at certain seasons of the year; to suggest sketches and designs; and to serve as inspiration for students' own poetic efforts.

CROW, MARTHA FOOTE, *ed.* *Christ in the Poetry of To-day: an anthology from American poets.* New York, Woman's Press, 1923. 314 pp. $2.00.

The poems gathered together here represent the work of a hundred and thirty American poets, seventy of whom are women. No overlapping will be found between this collection and Ault's anthology, not a single selection appearing in both books. A teacher really needs to own both.

These selections are very uneven in literary merit. They cover a wide range of interpretation —merely fanciful, fantastic, socially radical, mystical. Many of them seek to discover in Jesus an answer to the special needs of this generation.

Hill, Caroline Miles, *ed. The World's Great Religious Poetry.* New York, Macmillan, 1923. 836 pp. $2.00.

Most of the poems in this anthology are inspired by some aspect of the Christian faith, although certain of them are drawn from the literature of non-Christian religions and a few represent a vague religious interest in nature and humanity. In point of time they range "from the Psalms of David and the Hymn of Cleanthes to the latest free verse." The plan of arrangement groups the selections under twelve heads as follows — I, Inspiration; II, Search after God; III, The Existence and Idea of God; IV, Faith; V, God in Nature; VI, God in the Life of Man; VII, Prayers; VIII, Worship; IX, Comfort in Sorrow; X, Conduct of Life; XI, Death and Immortality; XII, The Nature of the Future Life.

Twenty-nine poems on the life of Jesus are found in section VI, pp. 310-354. On the whole they are well chosen. A few of the more recent appear also in Crow's anthology, but there is almost no duplication with Merryfield's selections. One is glad to find here Milton's great *Ode on the Morning of Christ's Nativity,* given in full, and also — and this reveals the catholicity of the collection — Carl Sandburg's *To a Contemporary Bunkshooter.*

MARCHANT, JAMES, *ed. Anthology of Jesus.* New York, Harper, 1926. 419 pp. $2.50.

This anthology includes both prose and verse. Four hundred and twenty-two selections are arranged under about forty topics. The editor's aim is to present "a complete compilation of the greatest utterances of all time about Jesus." The basis of selection is not clear and the arrangement is bewildering. The social character of Jesus' teachings is not sufficiently recognized; no contributions are included from American social liberals, such as Rauschenbusch, Harry Ward, Shailer Mathews and John Haynes Holmes. Nevertheless the book will be a treasure-house of valuable material to the teacher or preacher who will use it with discretion.

MERRIFIELD, FRED, *ed. Modern Religious Verse and Prose: an anthology.* New York, Scribner, 1925. 471 pp. $3.50.

Under the heading, *Jesus in Everyday Life,* many remarkably fine poems have been gathered together, with prose selections from Channing, James Martineau, Emerson, and van Dyke. In the verse chosen we find a very beautiful Christmas poem by Corinne Robinson, *An Invocation — Christmas, 1923; A Word,* by Chesterton; and parts of Masefield's *Everlasting Mercy.*

The entire anthology is admirably conceived and carried out. Instead of being a general collection representing no particular point of view, as Hill's anthology seems to be, it is clearly undertaken in the inclusive and purposeful spirit of liberal Christianity. One observes this in the character of the selections included and in the very helpful explanatory notes inserted from time to time. It is apparent, too, in the plan of the book, which is divided into nine sections: — I, The Irrepressible Yearning after God; II, The Upward Urge of Life; III, God, the Infinite Life of the Universe; IV, The Divine Possibilities of Man; V, Jesus in Everyday Life; VI, Service and World Brotherhood; VII, Cooperation with God; VIII, The Spirit of True Worship; IX, The Eternal Value and Continuity of Life.

Wilkinson, Marguerite. *Yule Fire.* New York, Macmillan, 1925. 201 pp. $2.50.

A very lovely collection of Christmas poems containing old folk songs and carols as well as some of the best of recent verse. *The Builder,* by Willard Wattles is here; Alice Meynell's *Advent Meditation,* and Benét's *Carol: New Style* which has startled a good many people. Some of the selections children and young people would enjoy illustrating; others, such as the legend of

*Babuska,* suggest the possibility of dramatization in plays or pageants. A splendid book for reading aloud around the Christmas fireside.

## XI. PLAYS

Benson, Robert Hugh. *The Upper Room: a drama of Christ's passion.* New York, Longmans, 1923. 72 pp. Paper, 40c.; boards, $1.50.

All the action takes place in the Upper Room in Jerusalem. From a window the hill of Calvary may be seen in the distance. The Last Supper is just ended, and the Master and his disciples have gone out to Gethsemane. Achan, the landlord, and his young servant Samuel are discovered talking together. One by one, the other persons enter — Joseph of Arimathea, Mary Magdalene, the Virgin Mary, Judas, John, Peter, Longinus, and Veronica — each bearing fresh news of the Passion and disclosing his own relation to it, his character silhouetted, so to speak, against the background of despair.

The play is full of the spirit of Catholic devotion. Its central theme is penitence and the love and pity of the Virgin. It has been effectively presented in Holy Week by carefully trained amateurs. There are three acts. Eleven characters and a chorus are required.

This is one of the most beautiful religious plays written in recent years. Finely conceived. Unfortunately, a pedagogical intent — to teach the doctrines of the Roman Catholic Church — and an occasional suggestion of hurry and carelessness in writing, detract somewhat from its otherwise compelling power.

BUCKTON, A. M. *Eager Heart: a Christmas Mystery Play.* New York, Harms Chappell, 1911. 40 pp. 75c.

No dramatization for the Christmas season has met with a more enthusiastic response than this mystery-morality play. It is not difficult to produce, the action and setting as well as the conversation being quite within the scope of inexperienced players. Much of its effect depends upon the music, which should be in the hands of a competent director. Thirteen characters are needed and a choir.

On Christmas Eve Eager Heart, despite the taunts of Eager Sense and Eager Fame, prepares her simple home for the coming of the Lord. But when a poor wandering couple with their child beg her to take them in out of the cold, she can not turn them away. Going into the fields, she finds shepherds and wise men, and is led with them back to her own little home. There,

in the baby whom she has sheltered, she recognizes the "royal Child."

Conroy, Frank M., *and* Mitchell, Roy. *The Nativity and Adoration Cycle of the Chester Mysteries.* New York, Arens, 1917. 23 pp. From Samuel French, 35c.

The Chester mysteries were presented by the mediaeval guilds on wagons in the market places and also in the chancels of churches. The Nativity cycle from the Fifteenth Century (the text used here dates from 1843) is full of quaintness and charm. It should not be acted except by professionals — the mediaeval English would be far too difficult for others; but it is delightful to read. We see the Christmas legends playing their part in the life of the Middle Ages and we are left with the inevitable question, What part should they have in the life of to-day?

Converse, Florence. *Garments of Praise: a miracle cycle.* New York, Dutton, 1917. 208 pp. $2.00.

Four miracle plays, the first one for Christmas and the second for Easter.

*The Blessed Birthday* (pp. 1-48) gives us a picture of the child Jesus and his playmates and reminds us of the apocryphal stories of his childhood. Here too he is omniscient and omnipo-

tent, but in this story, instead of cursing he forgives his little companions, and here he works his miracles not in petulance or pride but in the spirit of compassion. At the right time angels appear — to those who can see them — and chant the Gospel of the Nativity. Their names are — the Angel of the Annunciation, the Angel of the Nativity, and the Angel of the Resurrection.

In the second play, *Thy Kingdom Come* (pp. 49-96), three soldiers who have taken part in the tragedy at Calvary are guarding the tomb of Jesus on Easter Eve. Out to visit the tomb come three children — the Lad of the Loaves, Jairus's daughter, and the Epileptic Boy — all friends of Jesus who believe quite simply that he is the Lord and that he is still alive. The conversation between the children and the soldiers — good fellows, amused and gentle with the children — is extraordinarily touching. In this play, too, angels appear, dream angels and the Angel of the Resurrection.

The first play should not be atempted by untrained actors. The second is far less difficult. But both are better for reading. They are exquisitely written. In their use of Biblical material they suggest the freedom and whimsicality that should not be discouraged in children and

young people as they approach the New Testament.

Housman, Laurence. *Nazareth: a morality.* New York, Samuel French, 1916. 18 pp. 35c.

An imaginative scene of Jesus' childhood in the carpenter shop. The atmosphere of expectation is provided by the introduction of prophecies read by St. Anne and the Virgin, and folk songs and antiphons heard in the street. Jesus is wounded by a nail as he helps his father and brother. He falls asleep on a bench, watched by his mother and grandmother. As the evening comes on, many strangers are drawn to the house — shepherds, an old man, a child. The play ends with a kneeling crowd outside, singing Ave Maria. Its purpose is evident from the prologue:

> "Lo, He by your side
> Lies hidden, a waiting guest, still multiplied
> By man's still growing needs, — and with such intent
> He made humanity His sacrament;
> The flesh and blood which here we beat and bruise

Is Christ's. Ah! put it to some better use!
Be members all with all! Hear what Love saith,
And make your home with Him at Nazareth."

KENNEDY, CHARLES RANN. *The Terrible Meek.* New York, Harper, 1912. 44 pp. $2.00.

On a "wind-swept hill" in the darkness of the Crucifixion, three people talk together of the meaning of the event which they have just witnessed. They are *An Army Captain* who gave orders for the execution, quite the cultured man of the world; *A Soldier* with a fine cockney accent who did his duty in obeying the orders; and *A Peasant Woman,* the mother of Jesus. They might be any of us. It is strange talk — first about empire building and the cult of possession, and then about a new kind of duty and a new courage which shall inherit the earth. The Peasant Woman forgives the Captain for murder and the Captain makes a clean break with the military order. Obviously this is pacifist propaganda, Christian pacifism at that! Not too difficult for amateurs to produce. Good for reading in Holy Week. It might well be read in a service of worship, the three characters appearing in costume and each reading his own part.

Kimball, Rosamond. *The Nativity: a Christmas service.* New York, Samuel French, 1916. 16 pp. 35c.

An arrangement of the Biblical accounts of the Nativity (from the King James Version) in four scenes — I, Zacharias in the temple; II, The Annunciation; III, The shepherds in the field; IV, The visits of the shepherds and the wise men. A Reader is required, fifteen characters, and a chorus for "the heavenly host." Good suggestions are given for music, costumes, and properties; but even with these suggestions, the thought of seeing this Christmas service attempted in most local churches is rather alarming. The first scene particularly is very difficult. An immense amount of time and thought and skill would be necessary for a really beautiful presentation. And it must be beautiful if it is to be attempted at all.

Kimball, Rosamond. *The Resurrection: an Easter service.* New York, Samuel French, 1917. 14 pp. 35c.

Like Miss Kimball's Christmas play, this is an arrangemnt in dramatic form of the New Testament accounts of the Resurrection, planned for presentation as an Easter service. Fifteen characters are needed, a choir and a Reader. The service begins with the story of the crucifixion,

read by the Reader; then follow four scenes — I, The audience chamber of Pontius Pilate; II, The guard at the sepulcher; III, The women at the sepulcher; and IV, The disciples at the sepulcher. Bach's Passion music is played softly throughout the presentation and at intervals the choir sings Easter hymns.

This play suffers from the difficulty that was mentioned in connection with *The Nativity*. It *seems* easy to give, so much of the speaking being done by the Reader, who may well be the pastor of the church or some other trained speaker. With amateurs, however, it is almost impossible to make the scenes and the acting in any way congruous with the exquisite beauty of the words and the strained and repeated poignancy of the Gospel incidents. It is fatal to attempt anything so ambitious. An interpretative Easter play, on the general lines of *Eager Heart*, is very much needed. Meantime, a study of this attempt and others may stimulate young people to work out their own dramatizations.

MARQUIS, DON. *The Dark Hours*. New York, Doubleday Page, 1925. 155 pp. $1.75.

The story of the Passion is dramatized in five scenes — I, The house of Caiaphas; II, The garden of Gethsemane; III, The house of Caiaphas;

IV, The palace of Pilate; V, Golgotha. Jesus never appears, but his voice is heard and he is always felt to be participating in the action, just outside or in an inner room. Witnesses who are summoned for trial retell the main events of his ministry.

Although the rapid action, the confusion of the crowd, the terrible uncertainty and suspense, give a vivid impression of reality, on the whole the play has less dramatic power than Masefield's *The Trial of Jesus.* It lacks the simplicity and inevitableness of Masefield's work. Some of the separate scenes might be produced by amateurs. The entire play is long and requires experienced actors.

Masefield, John. *The Trial of Jesus.* New York, Macmillan, 1925. 116 pp. $1.75.

Mr. Masefield's beautiful and reverent play serves to make vivid again for young people and also for those staled by custom the great tragedy of Calvary. No doubt there are people who would rightly resent anything of this kind as an interruption in the interplay of their own deepest experiences with the events of the Passion. The book is not for them. It is a meditation for those who can use it. The Prologue is set in the Garden of Gethsemane where, largely by

means of songs and a dialogue between Jesus and Wisdom, the tragedy is foreshadowed. In the first act Jesus is examined by the Jewish authorities; in the second, he is brought to the Roman governors; and in the third act, his crucifixion is recounted to Pilate's wife by Longinus the centurion. "I thought he was dead by noon," Longinus says, "and then suddenly he began to sing in a loud clear voice that he was giving back his spirit to God. I looked to see God come to take him. He died singing. Truly, lady, that man was the Son of God, if one may say that." The various additions to the Gospel narratives are effective in heightening the impression of each character. All the figures in the drama, especially Herod and Pilate, stand out with convincing clearness.

## XII. PICTURES

BAILEY, ALBERT E. *The Gospel in Art.* Boston, Pilgrim Press, 1916. 483 pp. $4.00.

This book presents a plan for studying the life of Jesus through a careful study of famous paintings of the great events of his life. It is divided into twenty-four chapters, in each of which several masterpieces on the same theme are reproduced, with technical and interpretative comments. A large range of artists is represented. On the Baptism and Temptation, for instance, we find reproductions from the work of Andrea del Sarto, Rodin, Giotto, Verrocchio, Hofmann, and Cornicelius. The notes on each picture selected include a history of the original and information in regard to inexpensive reproductions — their size, price, and where they may be obtained. The appendix contains a brief historical sketch of each artist whose work is studied, with bibliographical references. In addition, 1227 pictures on the life of Christ are listed alphabetically by topics and artists, including "all the works that one might reasonably wish to consult in studying the subject," and their present location.

A useful book for many purposes. Very helpful as a guide for services of worship at which the pictures would be thrown on a screen. (Many of them are available as slides.) Good for general reference; for suggestions for dramatic work; as a text-book for group study; a handbook for a European trip.

DANA, ETHEL NATHALIE, *compiler. The Story of Jesus:* Pictures from paintings by Giotto, Fra Angelico, Duccio, Ghirlandajo, and Barna da Sienna. Boston, Marshall Jones, 1920. 12½ x 9½ in. $15.00.

A very beautiful book. Forty plates in color, with descriptive text from the New Testament. An excellent introduction to early Italian art, and a childlike interpretation of the Gospel stories — full of wonder and charm.

HOLE, WILLIAM. *The Life of Jesus of Nazareth;* eighty pictures. London, Eyre and Spottiswoode, (Bible Warehouse), 12 x 9¾ in. —in New York from Thomas Nelson Sons. $6.50.

Eighty reproductions in color of Mr. Hole's paintings of the life of Christ as recounted in the four Gospels. Arranged as follows: I, The infancy and childhood (ten pictures); II, The youth and early manhood (two pictures); III, The public ministry (twenty-two pictures); IV,

The closing scenes and the crucifixion (thirty-seven pictures); V, The resurrection and ascension (nine pictures). The preface is by Archdeacon Sinclair of London and there is an Introductory Note by George Adam Smith. On the page opposite each picture the appropriate passage of Scripture is quoted in full.

The chief value of these pictures lies in their simplicity and their attempt to give an authentic presentation of life in Palestine at the time of Jesus. They are very useful for information in regard to the dress, customs, and architecture of the period. They are not of great artistic merit and they vary a great deal in imaginative appeal. Especially interesting are — No. 10, Jesus helping his mother in Nazareth; No. 14, Going into the wilderness; No. 56, The Last Supper; and No. 57, Gethsemane. The figure of Jesus is treated for the most part with a conventional reverence and aloofness which detracts from its realistic character.

LaFarge, John. *The Gospel Story in Art.* New York, Macmillan, 1913, 1926. 420 pp. $2.50.

This book differs from Bailey's treatment of the same subject in that it does not confine itself to descriptive notes of selected pictures. Taking up great subjects from the Gospels which appear

constantly in Christian art — such as Angels, the Annunciation, the Nativity, the Dispute in the Temple, the Last Supper, — Mr. LaFarge gives us a brief sketch of the way in which each subject has been handled at different periods, mentioning outstanding interpretations and commenting on significant points. He is interested only in authoritative work. He never makes concessions to popular religious appeal, as Mr. Bailey sometimes does. Eighty of the pictures to which he refers are reproduced in his volume. Of these, ten are by Giotto.

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